

COMPLIMENTARY

A GAZETTEER
OF THE
UDAIPUR STATE
WITH A CHAPTER ON
THE BHILS
AND
SOME STATISTICAL TABLES.

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PREFACE.

This book is merely a collection of such portions of Vols. II.-A. and II.-B. of the series of Rajputana Gazetteers as relate either to the Mewar Residency (as it existed till quite recently) or to the Udaipur State. The chapter on the Bhils has been added because it may be of interest and because these people are numerous here. The above statement will explain why page 124 is immediately followed by page 225, and why, after reaching page 242, we start again with page 1 (statistical) tables. The arrangement has had the advantage of saving both time and money, and has also been followed because only about forty copies of this book (intended solely for the use of the Udaipur Darbar and its officials, or of Political and Medical Officers connected with Mewar) have been printed. All others who may be interested in this State will find in either Vol. II.-A. or II.-B. of the Rajputana Gazetteers (1908) everything that is mentioned here. Blank leaves have been introduced in order to admit of the insertion of additions, corrections, criticisms and the like, the object being that the book may as far as possible be kept up to date, and that in this way the labours of the officer who may be called on some years hence to revise it may be materially lightened.

K. D. E.

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THE MEWAR RESIDENCY.

This volume deals with the four States—Udaipur (or Mewār), Dūngarpur, Bānswāra and Partābgarh—which form* the Mewār Residency, and it will be convenient to begin with a short account of this important political charge.

The Residency is situated in the south of Rājputāna between 23° 3' and 25° 58' north latitude, and 73° 1' and 75° 49' east longitude. It is bounded on the north by the British District of Ajmer-Merwāra and the Shāhpura chiefship; on the north-east by Jaipur and Būndi; on the east by Kotah, the Nimbahera *pargana* of Tonk, and certain States of Central India; to the south are several States belonging either to Central India or the Bombay Presidency, as well as the Jhalod subdivision of the British District of Pānch Mahāls; while, on the west, the Arāvalli hills separate it from Sirohi and Jodhpur.

The Residency has a total area of 16,970 square miles, and in 1901 contained seventeen towns and 8,359 villages, with 1,336,283 inhabitants. In regard to area and population, it stood third among the eight political divisions of Rājputāna, while the number of persons per square mile was 79 as compared with 76 for the Province as a whole. Of the total population, Hindus formed nearly 69, Animists (mostly Bhils) 21, and Jains about six per cent. The only towns that contained more than 10,000 inhabitants were Udaipur (45,976) and Bhīlwāra (10,346).

The first Political Agent appointed to Mewār was Captain James Tod, well known as the author of *The Annals and antiquities of Rājasthān*, and he served as such from March 1818 to June 1822, with headquarters at Udaipur. The Agency was abolished in 1831, the temporary charge of our relations with the Mahārānā of Udaipur being entrusted to the Superintendent of Ajmer, but it was re-established at Nimach in 1836, and there it remained until 1860-61, when the headquarters were transferred to Udaipur where they still are. In 1881-82 the designation of the charge was changed from Agency to Residency.

Subordinate to the Resident are:—(1) an Assistant who is in local charge† of Dūngarpur, Bānswāra and Partābgarh, and whose

* The Tonk *pargana* of Nimbahera and the Indore *pargana* of Nandwai (or Nandwā) are also for certain purposes under the political charge of the Resident.

† This is the case at the present time (October 1900), but a change is imminent; the post of Assistant is to be abolished, and the three States are to be placed under a separate Political Agent.

PART I.

UDAIPUR (OR MEWAR) STATE.

CHAPTER I.

PHYSICAL ASPECTS.

The State is situated in the south of Rājputāna between the parallels of 23° 49' and 25° 28' north latitude, and 73° 1' and 75° 49' east longitude, and has an area of 12,691 square miles. It is thus, in regard to size, the fifth State in the Province.

Position
and area.

It is bounded on the north by Ajmer-Merwāra and the Shāhpura chiefship; on the west by Jodhpur and Sirohi; on the south-west by Idar; on the south by Dūngarpur, Bānswāra and Partābgarh; on the east by Sindhia's district of Nimach, the Nimbahera district of Tonk, and Būndi and Kotah; and on the north-east, near the cantonment of Deoli, by Jaipur. Almost in the centre of the State lies the Gwalior *pargana* of Gangāpur, consisting of ten villages, while further to the east is the Indore *pargana* of Nandwās or Nandwai with 29 villages.

Boundaries.

The boundary towards the south-east is very irregular and not easy to follow on the map. The territories of several States interlace, and portions of Gwalior, Indore and Tonk are encircled on all sides by Mewār. Similarly, numerous patches of Udaipur territory are entirely separated from the main body of the State, namely one in Shāhpura on the north, another in Jodhpur near Sojat on the north-west, a third in Idar on the south-west, and several in Gwalior, Indore or Tonk on the south-east and east.

The State is sometimes called Udaipur (after its capital, which was founded by Rānā Udai Singh about 1559), and sometimes Mewār. The latter word is a corrupted form of the Sanskrit *Med Pāt*, meaning the country of the Meds or Meos—a tribe which is now numerous in Alwar and Bharatpur, and will be described in a later volume of this series.

Derivation
of name.

The northern and eastern portions consist generally of an elevated plateau of fine open undulating country, though there are long strips of waste and rocky *sierras*, with single hills rising here and there in the plains. The southern and western portions, on the other hand, are for the most part covered with rocks, hills and fairly dense jungle; more particularly, the rugged region in the south-west, which embraces the wildest portion of the Arāvallis and is known to British political administration as the Hilly Tracts of Mewār. It has been roughly estimated that nearly two-thirds of the State are plain country, and the rest hilly and mountainous.

Configura-
tion.

The great watershed of India, dividing the drainage of the Bay of Bengal from that of the Gulf of Cambay, runs almost through the centre of Mewār, and may be described by a line drawn from Nimach to Udaipur, and thence round the sources of the Banās by the elevated plateau of Gogūnda and the old hill-fort of Kūmbhalgarh, up the

the sea, and the width of the bed is about 1,000 yards. It next breaks through a scarp of the Patār* plateau, the bed getting narrower and narrower, and after a sinuous course of thirty miles it receives the Bāmāni at Bhainsrorgarh. The water-level here is 1,009 feet above the sea, giving a fall of 157 feet in the thirty miles from Chaurūsgarh, or about five feet per mile. Some three miles above Bhainsrorgarh are the well-known cascades or *chālīs*, the chief of which has an estimated fall of sixty feet. Here whirlpools are formed in huge perpendicular caverns, thirty and forty feet in depth, between some of which there is communication under ground; and in one place "the bed of this mighty river is no more than about three yards broad", though a short distance lower down, the width exceeds a quarter of a mile.

From Bhainsrorgarh the Chambal flows north-east for some six miles, and then leaves Udaipur territory. The rest of its course lies in, or along the borders of, the Būndi, Kōtah, Jaipur, Karauli, Dholpur and Gwalior States, and it eventually falls into the Jumna 25 miles south-west of Etāwah in the United Provinces. The total length of the river is about 650 miles, but the distance from its source to its junction with the Jumna is only 330 miles in a straight line.

The Banās (the "hope of the forest") is said to be named after a chaste shepherdess who, while disporting in its waters, espied to her horror an intruder gazing on her charms; she prayed for aid to the guardian deity of the place, and was metamorphosed into the stream.

Banās.

It rises in the Arāvalli hills in 25° 3' N. and 73° 28' E. about three miles from the fort of Kūmbhalgarh, and flows southward until it meets the Gogūnda plateau, when it turns to the east and, cutting through the outlying ridges of the Arāvallis, bursts into the open country. Here on its right bank is the famous Vaishnava shrine of Nāthdwāra, and a little further on, it forms for a mile or so the boundary between Udaipur and a small outlying portion of Gwalior territory, while near Hamīrgarh the Rājputāna-Mālwa Railway crosses it by a bridge. Continuing east by north-east, it approaches the Māndalgārh hills, and is joined by the Berach on the right bank and the Kothāri on the left; it next flows, first north and then north-east, along the western base of the Jahāzpur hills, passing within three miles of that town, and finally leaves the State near the cantonment of Deoli.

Its subsequent course lies in, or along the borders of, the Ajmer District and the States of Jaipur, Būndi, Tonk and Karauli, and it eventually falls into the Chambal in latitude 25° 55' and longitude 76° 44'. Its total length is about 300 miles.

The Banās is not a perennial river, and in the hot weather usually contains only pools of water, but in Mewār its bed is hard and rocky, and water is long retained under the surface to percolate through to the wells sunk everywhere on either bank.

The Berach river rises in the hills north of Udaipur, and is first

Berach.

* The name given to the plateau upon which lies most of the territory of Kōtah, and parts of Būndi and Mewār.

Jai Samand (*Jaya Samudra*—the sea of victory). The dam is 1,252 feet long and 116 feet in height; its breadth at the base is seventy feet and at the top sixteen feet. The centre is occupied by a quadrangular Hindu temple which shows fine carving. At the northern end is a palace with a courtyard, and at the southern end a pavilion (*darikhāna*) having twelve pillars. Between these buildings are six smaller domed pavilions or *chhatris*, and near the water's edge, on pedestals, is a range of elephants with their trunks upturned. On the hills to the south are two palaces, and from the smaller of these a fine view of the lake is obtainable. Behind the dam, at a distance of about a hundred yards, is a second wall 929 feet long and 100 feet in height, with a breadth of thirty-five feet at the base and twelve at the top. The space between these two walls is being gradually filled in with earth. Canals carry the water to certain villages on the west, and the area irrigated in an ordinary year is estimated at 12,000 acres or about nineteen square miles.

The Rāj Samand is situated about 36 or 37 miles north by north-east of Udaipur, and just to the north of Kānkroli (25° 4' N. and 73° 53' E.). It is three miles long by 1½ broad, receives the drainage of 195 square miles and has an area of nearly three square miles. The lake is formed by a dam built at the south-western end by Rānā Rāj Singh I. between 1662 and 1676. Its construction served to alleviate the sufferings of a starving population, and it is the oldest known famine relief work in Rājputāna. It is said to have cost from 96 to 115 lakhs of rupees, or between £640,000 and £760,000. The dam forms an irregular segment of a circle nearly three miles long; the northern portion, which lies between two hills, is about 200 yards long and 70 yards broad, and is entirely faced with white marble from the adjacent quarries at Rājnagar. Along the front, a flight of steps descends to the water's edge, while jutting out into the lake are three marble pavilions—two of sixteen columns each and one of twelve—all richly sculptured in different patterns. Like the Jai Samand, this lake was for many years but a reservoir possessing no means of distributing the water stored, but between 1884 and 1886 canals were constructed and now irrigate about 2,000 acres, or three square miles, in an ordinary year.

Rāj Samand.

Another lake of nearly equal size, the Udai Sāgar, lies eight miles east of Udaipur, being 2½ miles long by 1½ broad; its area is about two square miles, and it drains 185 square miles of country. The water is held up by a lofty dam of massive stone blocks, thrown across a narrow outlet between two hills, a little to the south of Debāri at the eastern entrance to the Girwā or Udaipur valley. The embankment has an average breadth of 180 feet and was built by Rānā Udai Singh between 1559 and 1565; at either end are the remains of temples said to have been destroyed by the Muhammadans. The area irrigated from this reservoir is about 1,500 acres yearly.

Udai Sāgar.

The two remaining lakes mentioned above as among the finest—the Pichola and the Fateh Sāgar—are situated at the capital, and are described in the article thereon.

Pichola and
Fateh Sāgar.

the south-western monsoon fails early, that from the south-east usually comes to the rescue later in the season; so that the country is never subjected to the extreme droughts of western Rājputāna.

The average annual rainfall at the capital since 1880 has been about $24\frac{1}{4}$ inches, of which some seven inches are received in July, a similar quantity in August, and five inches in September.* The maximum fall recorded in any one year was nearly $44\frac{1}{2}$ inches in 1893, and the minimum just under ten inches in 1899.

The rainfall in the south-west is usually in excess of that at the capital, the averages for Kherwāra and Kotra being $26\frac{1}{2}$ and $31\frac{1}{2}$ inches respectively† with a maximum of 61 inches at Kotra in 1893 and a minimum of $6\frac{1}{2}$ inches at Kherwāra in 1899. Statistics are also available for several places in the districts, but only for a few years or for broken periods, and they must be treated with cautious reserve. Kūmbhālgarh, situated in the heart of the Arāvallis over 3,500 feet above the sea, probably gets as much rain as, or more than, Kotra, while the average fall in the north and north-east of the State is slightly less than that at the capital.

Earthquakes.

Earthquakes are practically unknown. The administration report for 1882-83 mentions one as having occurred at Kotra on the 15th December 1882. It lasted nearly three minutes, travelling from east to west, and was followed by frequent shocks, those of the 23rd January and 17th February 1883 having been the most noticeable. The earthquake of December 1882 was also felt at Udaipur, and a temple situated on the peak of a high hill not far from Eklīngjī, some twelve miles to the north, suffered much damage.

Floods.

The only serious flood during recent years occurred in September 1875, and was due to unusually heavy rain over the whole country. It was described as very disastrous, and carried away a large portion of the standing crop. So great and sudden was the rise of water in the Pichola lake that it flowed over the embankment of that portion known as the Sarūp Sāgar and threatened its entire destruction. Had it given way, a considerable portion of Udaipur and all the lower lands would have been entirely submerged under an irresistible torrent, and the loss of life and property would have been great. The back retaining wall was breached, and the earthwork of a large portion of the embankment was carried away, but the front wall stood and, the rain happily passing away, the pressure was reduced and the apprehended calamity was avoided. A handsome bridge of three arches over the Ahār river on the Nimach road about two miles from the city was, however, destroyed.

* See Table IV. of Vol. II. B.

† For details see Tables IV. A and IV. B in Vol. II. B.

CHAPTER II.

HISTORY.

The Mahārānās of Udaipur are the highest in rank and dignity among the Rājput chiefs of India and claim descent from Kusa, the elder son of Rāma, king of Ajodhyā (Oudh) and the hero of the famous poem, the *Rāmāyana*. No State made a more courageous or prolonged resistance to the Muhammadans, and it is the pride of this house that it never gave a daughter in marriage to any of the Musalmān emperors, and for many years ceased to intermarry with the other Rājput families who had formed such alliances.

According to the local chronicles, the last of the descendants of Kusa to rule over Oudh was Sumitra, whom Tod considered to have been a contemporary of Vikramāditya (57. B.C.). Several generations later, Kanak Sen migrated to the west, and is said to have founded the kingdom of Vallabhi in Kāthiāwār. Here his descendants ruled for nineteen generations until the territory was sacked by invaders described as barbarians from the north, and the last chief, Silāditya VI, was killed.*

The family
migrate to
Kāthiāwār,

About the middle of the sixth century, a member of the family then ruling at Vallabhi appears to have established himself in Idar and the hilly tract in the south-west of Mewār. His name was Gohāditya or Gohil, and his descendants were called after him Gohelots or Gahlots. Mixing in the wild sports of the Bhils, then as now the principal inhabitants of this part of the country, he soon gained an ascendancy over them and was chosen as their chief; and a Bhil, cutting his finger, impressed with its blood the *tika* or mark of chiefship on Gohāditya's forehead. This practice of marking the brow of each succeeding ruler of Mewār with blood taken from the finger or toe of a Bhil is said to have been observed until the middle of the fourteenth century, when it fell into desuetude.

and thence
to Rājputāna.

The clan
first called
Gahlot.

The immediate successors of Gohāditya were Bhogāditya or Bhoj; Mahendrāji I; Nāgaditya; Silāditya (mentioned in an inscription dated 646); Aparājit (mentioned in an inscription dated 661); Mahendrāji II; and Kālhbhoja. One of the two last (it is not certain which) was better known as Būpā, and had his capital at Nāgdā, about twelve miles to the north of the present city of Udaipur. After residing here for some time, he left to seek his fortune at Chitor

* The Vallabhi dynasty was founded in 495 by Senāpati Bhatārka. Including him, there were nineteen chiefs the last of whom, Silāditya VI, ruled about 766, and the dynasty was probably overthrown about this time by an expedition from Sind.

Bāpā, the
first Rāwal
of Mewār and
the founder
of the State,
734.

where Rājā Mān Singh of the Mori (Maurya) clan of Rājputs was ruling. The story runs that he led the Chitor forces against the Muhammadans on their first invasion of India from Sind and that, after defeating and expelling them, he ousted Mān Singh in 734 and ruled in his stead, taking the title of Rāwal. Bāpā was the real founder of the State, for while his predecessors enjoyed limited powers in the wild region bordering on the Arāvallis in the west and south-west, he extended his possessions to the east by seizing Chitor and the neighbouring territory; he is said to have died in 753.

Of the history of the State up to the beginning of the fourteenth century little is known beyond the bare names of the rulers. A list will be found in Table No. V in Volume II. B. The twelve names from Khumān I to Saktikumār are taken from an inscription dated 977, which was found at Aitpur (or Ahār) by Tod. In his translation* Tod left out several names, namely Mattat, Khumān II, Mahāyak, Khumān III and Bhartari Bhat II, but with the help of a copy of the original inscription, recently discovered at Māndal in the house of a descendant of the Pandit whom Tod employed, it has been possible to supply the omissions; and it may be added that these names are all confirmed by other inscriptions.

Of the succeeding thirteen chiefs, Āmba Prasād to Karan Singh I, the date of only one can be given, namely of Bijai Singh. The Kadmāl copperplate grant, dated 1107, calls him Mahārājā Dhirāj and says he had his capital at Nāgdā, and we know from the Tewar and Bhera Ghāt inscriptions (in the Central Provinces), dated respectively 1151 and 1155, that he married Svāmādevī, daughter of Udayāditya Paramāra of Mālwā, and that their daughter, Alhanadevī, was wedded to Gayakarna, the Kalachuri king of Chedi.

The period from the time of Karan Singh I (towards the end of the twelfth century) to that of Hamir Singh I (about the middle of the fourteenth century) is one regarding which the greatest confusion has hitherto existed, but much new and valuable information has just been obtained through the finding by Pandit Gauri Shankar of Udaipur of an old manuscript (the *Ekling Mahatmya*) of the time of Rānā Kumbha. The difficulty has always been to fit in all the names of the chiefs mentioned in the bardic chronicles, especially since the dates of some of the earlier ones have been indisputably fixed by recently discovered inscriptions and documents. Tod got over it by following the poet Chand and putting Samar Singh into the twelfth century as the contemporary of Prithwī Rāj Chauhān, the last Hindu king of Delhi, and by saying that "from Rāhup to Lakshman Singh, in the short space of half a century, nine princes of Chitor were crowned and at nearly equal intervals of time followed each other to the mansions of the sun."

But we now know that Samar Singh was alive up to 1299, only four years before Alā-ud-dīn's siege of Chitor, and that in several inscriptions his dates are given as 1273, 1274, 1285, etc. The dates

* *Annals and antiquities of Rājasthān*, Vol. II, pages 802-3, (1829).

of his father, Tej Singh, and his grandfather, Jet Singh, have also been definitely fixed in the same way. Instead of being the father of Karan Singh I, as stated by Tod, Samar Singh came eight generations after him, and was the father of Ratan Singh I, who, according to the Muhammadan historians, was the ruler of Chitor during the siege of Alā-ud-din, and the husband of Padmanī. It is also clear from trustworthy Hindu sources that Rānā Lakshman Singh was one of the principal defenders of Chitor during this famous siege, and it has been recorded by Rānā Kūmbha that he, with seven of his sons, died in defence of the fortress.

The *Ekling Mahatmya* gives the clue to all this mystery, and enables us to reconstruct the history of this period on a sure basis and to reconcile the conflicting statements of the Hindu and Musalmān chronicles of that time. It tells us that, after Karan Singh or Ran Singh, the Mewār family divided off into two branches, the one with the title of Rāwal and the other with that of Rānā. In the Rāwal branch were Khem or Kshem Singh, the eldest son of Karan Singh, followed by Sāmant Singh, Kumār Singh, Mathan Singh, Padam Singh, Jet Singh, Tej Singh, Samar Singh and Ratan Singh I, all of whom ruled at Chitor; while in the Rānā branch were Rāhup (a younger son of Karan Singh), Narpat, Dinkaran, Jaskaran, Nāgpāl, Puranpāl, Prithwī Pal, Bhuvān Singh, Bhīm Singh, Jai Singh and Lakshman Singh, who ruled at Sesoda, a village in the western mountains, and called themselves Sesodias.

Thus, instead of having to fit in something like ten generations between Samar Singh (who, we now know, was alive in 1299) and the siege of Chitor which certainly took place in 1303, we find that these ten princes were not descendants of Samar Singh at all but the contemporaries of his seven immediate predecessors on the *gaddi* of Chitor and of himself, and that both Ratan Singh, the son of Samar Singh, and Lakshman Singh, the contemporary of Ratan Singh, were descended from a common ancestor, Karan Singh I, nine and eleven generations back respectively. It is also possible to reconcile the statement of the Musalmān historians that Ratan Singh (called Rai Ratan) was the ruler of Chitor during the siege—a statement corroborated by an inscription at Rājnagar—with the generally accepted story that it was Rānā Lakshman Singh who fell in defence of the fort.

The facts appear to be that when Alā-ud-din besieged Chitor, Rānā Lakshman Singh came to the assistance of his relative, Rāwal Ratan Singh, and in the course of the siege, which is said to have lasted for six months, both were killed. Such of Ratan Singh's family as escaped fled to the wilds of the Bāgar in the south, where they set up a separate principality, now divided into the two States of Dūngarpur and Bānswāra, each under a chief styled Mahārāwal. Of Lakshman Singh's eight sons, all were slain at Chitor except Ajai Singh, who retired to Kelwāra in the heart of the Arāvallis, whence he contented himself with ruling as Rānā over that mountainous country.

According to the Musalmān historians, the fort of Chitor was taken in August 1303. "The Rai" (Ratan Singh) "fled, but afterwards

First sack
of Chitor,
1303.

surrendered himself and was secured against the lightning of the scimitar." After ordering a massacre of 30,000 Hindus, Alā-ud-dīn bestowed the government upon his son, Khizr Khān, and called the place Khizrābād after him. It is known from an inscription found at Chitor that the fort remained in the possession of the Muhammadans up to the time of Muhammad Tughlak (1324-51), who appointed Māldeo, the Sonigara Chauhān chief of Jālor (in Jodhpur), as its governor.

Chitor
recovered.

Ajai Singh died without having recovered the fort and was succeeded by his nephew, Hamir Singh I, who at once made preparations to recapture it, and by marrying the daughter of Māldeo was not long in attaining his object. This brought down Muhammad Tughlak with a large army, but he was defeated and taken prisoner at Singoli, close to the eastern border of Mewār, and was not liberated till he had paid a large ransom, said to have been fifty lakhs of rupees and one hundred elephants, and ceded several districts. Hamir Singh gradually recovered all the lost possessions of his ancestors, and died in 1364, leaving a name still honoured as one of the wisest and most gallant of chiefs.

During the next century and a half the arms of Mewār were successful, and her subjects enjoyed a long repose and high prosperity. Hamir was succeeded by his son Khet Singh who, according to Tod, captured Ajmer and Jahāzpur from Lilla Pathān, conquered Māndalgarh and the wild country in the south-east know as the Chappan, and gained a victory over the Delhi Musalmāns at Bakrol; but he met his death in an unfortunate family broil with his vassal, the Hāra chieftain of Banbaoda in 1382. In the time of Rānā Laksh Singh or Lākhā (1382-97), lead and silver mines were discovered at Jāwar, and the proceeds were expended in rebuilding the temples and palaces levelled by Alā-ud-dīn and in constructing dams to form reservoirs and lakes.

Of Lākhā's numerous sons, Chonda was the eldest and heir when a circumstance occurred which led him to forego his right and nearly lost the Sesodias their kingdom. The Rāthor Rao of Mandor sent an offer of his daughter in marriage and, Chonda being absent at the time, Rānā Lākhā jokingly remarked that it could not be meant for an old greybeard like himself but for Chonda, as in reality it was. This harmless jest was repeated to the latter who took exception to it and declined the match, whereupon the old Rānā, to avoid giving offence by refusing the proposal, accepted it for himself on the condition that the son, if any, of the marriage should succeed him. Mokāl was the issue of the alliance, and Chonda resigned his birthright, stipulating that he and his descendants should hold the first place in the councils of the State and that on all deeds of grant his symbol, the lance, should be superadded to that of the Rānā. This right is still held by the Rāwats of Salūmbar, the head of the Chondāwat family of Sesodias or the lineal descendants of Chonda. The Rāwats were for many years the hereditary ministers of the State, and when the treaty of 1818 was concluded, an attempt was made, but without success, to obtain the guarantee of the British Government to this office being held by them.

Mokal succeeded his father as Rānā in 1397, and for a time Chonda conducted public affairs to the great benefit of the State but, on the Rānī (Mokal's mother) becoming jealous of his influence, he retired to Māndu, whereupon Ran Mal Rāthor, the Rānī's brother, took charge of the administration and conferred all the high posts upon his clansmen. Subsequently, Mewār is said to have been invaded by Fīroz Khān of Nāgaur, who committed great depredations but was eventually defeated and expelled. Rānā Mokal was assassinated in 1433 by Chacha and Maira, the illegitimate sons of his grandfather, Khet Singh, and was succeeded by his son, Kūmbha, a minor. The affairs of State were still in the hands of the Rāthors, but when Ran Mal caused the assassination of Raghu Dev, the young Rānā's uncle, such indignation was aroused that Chonda was appealed to for help. Hastening from Māndu, he arrived at Chitor and very shortly after, Ran Mal and many of his followers were killed, and Rāthor interference in Mewār politics came to an end.

Rānā Kūmbha's rule was one of great success amid no ordinary difficulties. The Musalmān kings of Mālwa and Gujarāt, who had by this time attained considerable power, joined forces to crush him, but he successfully repelled the attacks of both. He defeated * Mahmūd Khiljī of Mālwa, kept him prisoner at Chitor for six months and, in commemoration of this and other victories, erected the triumphal pillar (*Jai Stambh*) at the place last mentioned. He also defeated Kutb-ud-dīn of Gujarāt and the Musalmān governor of Nāgaur in Mārwar.†

Rānā
Kūmbha,
1433-68.

Rānā Kūmbha is said to have been a great poet and the author of four books on *Sangīta Shāstra*, or music. He fortified his country with numerous strongholds, the chief of which was called Kūmbhalgarh after him, and embellished it with several temples. He fell by the hand of an assassin—his eldest son—in 1468.

Udai Karan or Udā was the name of the parricide, but he is passed over in silence by the chroniclers or merely alluded to as *hattyāro*, the murderer. He ruled for five years, but was so universally detested that his younger brother Rai Mal had no difficulty in expelling him and seizing the *gaddi*. Udā is said to have fled to the king of Mālwa for help and to have been killed by lightning, but Tod, while agreeing as to the cause of his death, states that he humbled himself before the king of Delhi and offered him a daughter in marriage, "but heaven manifested its vengeance to prevent this additional iniquity and preserve the house of Bāpā Rāwal from dishonour."

* The Musalmān historians call this a drawn battle and say it took place near Māndalgarh. "The retreat was mutually sounded, but Mahmūd returned to Māndu."

† According to Firishta, Mahmūd attacked and captured, though not without heavy loss, one of the forts in the Kūmbhalgarh district about 1441, and then carried by storm the lower fort of Chitor, the Rānā escaping to the hills. Again in 1456 he besieged Māndalgarh; the garrison capitulated and the Rānā agreed to pay ten lakhs of *tankas*. Lastly, Kutb-ud-dīn is said to have twice defeated the Rānā near Kūmbhalgarh between 1455 and 1457.

The engagement at Nāgaur is generally admitted by all Musalmān historians to have ended in a victory for the Rānā.

Rānā Sanga,
1503-27.

Rai Mal became Rānā in 1473 and ruled till 1503. During this period Ghiyās-ud-din of Mālwa invaded Mewār but was defeated at Māndalgarh, and later on, he (or, according to Tod, Muzaḥfar Shāh of Gujarāt) was taken prisoner by Prithwī Rāj, the Rānā's eldest son, and not released till he had paid a large ransom. Prithwī Rāj died during the lifetime of his father, and the next chief was the famous Sangrām Singh I or Rānā Sanga, under whom Mewār reached the summit of its prosperity and is said to have yielded a revenue of ten crores of rupees yearly.

The boundaries are described as extending from near Bayānū in the north and the river Sind on the east to Mālwa in the south and the Arāvallis on the west. Tod tells us that 80,000 horse, seven Rājās of the highest rank, nine Raos and 104 chieftains bearing the titles of Rāwal or Rāwat, with five hundred war-elephants followed Rānā Sanga into the field. "The princes of Mārwar and Amber did him homage, and the Raos of Gwalior, Ajmer, Sikri, Raisen, Kālpi, Chānderi, Būndi, Gāgraun, Rāmpura and Abu served him as tributaries or held of him in chief." Before he was called on to contend with the house of Timūr, he had gained eighteen pitched battles against the sovereigns of Delhi and Mālwa, in two of which he had been opposed by Ibrāhīm Lodi in person. On one occasion (1519) he captured Mahmūd II of Mālwa and released him without ransom, an act of generosity which even the Musalmān historians praised, and his successful storming of the strong forts of Ranthambhor and Khāndhār (now in Jaipur) gained him great renown.

Such was the condition of Mewār at the time of the emperor Bābar's invasion. The Tartar prince, having defeated Ibrāhīm Lodi and secured Agra and Delhi, turned his arms against the Rānā, and the opposing forces first met at Bayānū in February 1527. The garrison of that place, having advanced too far into the country, was surprised and completely routed by the Rājputs, and a few days later, Bābar's advance-guard under Abdul Aziz, proceeding carelessly, was cut to pieces. These reverses alarmed the emperor who resolved to carry into effect his long-deferred vow to never more drink wine. The gold and silver goblets and cups, with all the other utensils used for drinking parties, were broken up, and the fragments distributed among the poor. Bābar also assembled all his officers and made them swear that "none of us will even think of turning his face from this warfare nor desert from the battle and slaughter that ensues till his soul is separated from his body." In these ways the emperor aroused the religious feeling of his army, and in the final engagement fought near the village of Khānua in Bharatpur on the 12th March 1527, the Rājputs were defeated with great slaughter. According to the Mewār chroniclers, this reverse was largely due to the desertion of Salehdi, the Tonwar chief of Raisen (now in Bhopāl), who went over to Bābar with 35,000 horse. Rānā Sanga was wounded in this battle and was carried to the village of Basva in Jaipur, where he died in the same year, not without suspicion of poison. "He exhibited at his death," says Tod, "but the fragments of a warrior"; he had lost an eye and an arm, was

a cripple owing to a limb having been broken by a cannon-ball, and he counted eighty wounds from sword or lance on various parts of his body.

Rānā Sanga was succeeded (1527) by his son, Ratan Singh II, who after ruling for four years, was killed by Rao Sūraj Mal of Būndi, whom he killed simultaneously, and the next chief of Mewār was Vikramāditya, a younger son of Sanga. He alienated the attachment of his nobles by neglecting them for men of low degree, such as wrestlers and prize-fighters, and Bahādur Shāh of Gujarāt, taking advantage of the feud which thus arose, invaded Mewār and took Chitor in 1534. The fort was as usual gallantly defended but, though the Rāthor queen-mother is said to have personally headed a sally in which she was slain, it was of no avail. As on the previous occasion when Chitor fell, the funeral pyre was lighted, the females were sacrificed thereon, and the garrison rushed forth to destruction. In the siege and storm no less than 32,000 Rājputs are said to have fallen. The emperor Humā-yūn, hearing of the capture of the fort, marched against Bahādur Shāh and defeated him near Mandasor; whereupon Vikramāditya regained his capital but, continuing his insolence to his nobles, was assassinated in 1535 by Banbīr, the natural son of Rānā Sanga's brother. Banbīr ruled for about two years when he was dispossessed by Uday Singh and the nobles.

Second sack
of Chitor,
1534.

Chitor
regained.

Uday Singh was Rānā from 1537 to 1572 but, according to Tod, "had not one quality of a sovereign; and wanting martial virtue, the common heritage of his race, he was destitute of all." He founded Udaipur city in 1559, and eight years later (1567) occurred the last siege and sack of Chitor, on this occasion at the hands of the emperor Akbar.

Third and
last sack of
Chitor, 1567.

The Rānā abandoned the fort early in the siege, taking refuge in the Rājpipla hills of Gujarāt, but his absence did not facilitate its capture. There was still a strong garrison led by such heroes as Jai Mal of Badnor and Pattā of Kelwā, but notwithstanding their gallant efforts, the place was taken. Akbar carried on his approaches with caution and regularity; his trenches are minutely described by Firishta, and resembled those of modern Europe. The object, however, was not to establish a breaching-battery but to get near enough to sink mines. This was done in two places and, the troops being prepared, fire was set to the train. The explosion was the signal for the storming party to rush forward, but it had only taken effect in one of the mines and, while the soldiers were crowding up the breach, the second mine exploded, destroyed many on both sides, and caused such a panic as to occasion the immediate flight of the assailants. Operations had now to be recommenced, but Akbar, when visiting the trenches one night, saw a light on the fort-wall and fired his favourite matchlock at it; the ball wounded Jai Mal who happened to be on the battlements superintending repairs, and the Musalmān records state that the emperor, who had previously called his gun *durūst-andāz* or the straight-thrower, thereupon dubbed it *saṁgrām*, as having earned the name of a hero. Jai Mal, scorning to die by a

distant shot, was, in the next attempt of the garrison to drive back the enemy, carried out on the shoulders of a stalwart clansman, and was killed fighting as he wished. All, however, was of no avail, and the fearful closing scenes of the earlier sieges were repeated. Of the garrison, which consisted of 8,000 soldiers and 40,000 inhabitants, 30,000 are said to have been slain and most of the rest were taken prisoners. A few escaped in the confusion by tying their own children like captives and driving them through the emperor's camp; they by this means passed undiscovered, being taken for some of the followers.*

Akbar marked his appreciation of the valour of Jai Mal and Pattā by having effigies of them carved in stone which he placed on stone elephants at one of the principal gates of the Delhi fort. There they were seen and described nearly a century later by the traveller Bernier, but they were subsequently removed by Aurangzeb. The two figures, discovered about 1863 buried among some rubbish in the fort, are now in the museum at Delhi, while one of the elephants is in the public gardens there, but the other seems to have disappeared.

Some months after the fall of Chitor, Udai Singh returned to his State, and he died at Gogūnda close to the western border in 1572, being succeeded by his eldest son, Pratāp Singh I, whom the Musalmān historians usually call Rānā Kika. Possessed of the noble spirit of his race, Pratāp meditated the recovery of Chitor, the vindication of the honour of his house, and the restoration of its power; and elevated with this design, he hurried into conflict with his powerful antagonist. But it was not with the Musalmāns alone that he had to contend but with his own kindred in faith as well as blood, for the combined tact and strength of Akbar had brought to his own side the chiefs of Mārwar, Amber, Bikaner and Būndi. The magnitude of the peril, however, merely confirmed the fortitude of the gallant Pratāp Singh who, sheltered in the hills, caused the plains of Mewār to be desolated with the view of impeding the imperial forces.

1 In 1576 Akbar despatched a large army under Mān Singh, the son of Rājā Bhagwān Dās of Amber, to subjugate the Rānā, and a desperate battle was fought at Haldighāt near Gogūnda. According to the local records, the imperial troops were at first routed, but a rumour that the emperor himself was at hand with reinforcements encouraged them to return to the attack, and they eventually gained a complete victory. The Muhammadan account† is as follows:—“Some desperate charges were made on both sides, and the battle raged for a watch with great slaughter. The Rājputs in both armies fought fiercely in emulation of each other On that day Rānā Kika fought obstinately till he received wounds from an

* For a further account of this siege, see Elliot's *History of India*, Vol. V, pages 170-74 and 325-28; also Dow's *History of Hindustān*, Vol. II; Elphinstone's *History of India*, Vol. II, etc.

† H. M. Elliot, *History of India*, Vol. V, pages 398-99.

arrow and from a spear; he then turned to save his life and left the field of battle. The imperial forces pursued the Rājputs, and killed numbers of them Next day, Mān Singh went through the pass of Haldeo and entered Gogūnda."

Some two years later, an army under Shāhbāz Khān, with whom were associated Bhagwān Dās and Mān Singh of Amber, captured the forts of Kūmbhalgarh and Gogūnda, and generally laid waste the country. Hemmed in on all sides and unable to struggle any longer, Pratāp Singh decided to abandon Mewār for a home on the Indus, and had actually descended the Arāvallis when his minister Bhīm Sāh placed his accumulated wealth at his disposal and urged him to renewed efforts. Collecting his straggling adherents, the Rānā suddenly returned, and surprising the imperial forces at Dewair (in the south of Merwāra), cut them to pieces, and he followed up his advantage with such celerity and energy that in a short campaign he recovered nearly all his territory, and remained in undisturbed possession till his death at the village of Chāwand in 1597. He felt, however, that his work was incomplete. Udaipur was still but a capital of huts, and on his death-bed, he made his nobles swear that no palaces should be built there till Chitor had been recovered. Thus closed the life of a Rājput whose memory is even now idolised by every Sesodia.

He was succeeded by his son, Amar Singh I, who had been his constant companion and the partner of his toils and dangers. Initiated by his sire in every act of mountain strife and familiar with its perils, Amar Singh entered on his career in the very flower of manhood, and during the remainder of Akbar's reign was left unmolested. Jahāngīr, however, determined to conquer Mewār and subjugate Amar Singh whom he described as "the greatest of the *zamīndārs* of Hindustān. All the *rājās* and *raīs* of the country have acknowledged him and his ancestors to be their chief and head. . . . Not one of them has bowed the neck in submission to any king or emperor of Hind."

Jahāngīr, in order to excite family discord, began by installing at Chitor, as Rānā, Amar Singh's uncle, Sagra, who had gone over to the Mughal side in Akbar's time and is mentioned by Abul Fazl as a commander of 200. He next despatched a large army under his son Parwez, but it was completely defeated* near Untāla. Fresh troops under Mahābat Khān, Abdullah, and other *amīrs* failed to effect the desired object, so the emperor moved his camp to Ajmer with the avowed intention of placing himself at the head of the forces employed against the Rānā, because, to use his own words, he "felt assured that nothing of any importance would be accomplished" till he himself went thither. This was in 1613. The army was, however, actually commanded by his son Khurram, afterwards Shāh Jahān, and it plundered Mewār.

Rānā Amar
Singh I,
1597-1620.

* Jahāngīr does not mention the defeat. He says the campaign was suspended by the unhappy outbreak of Khusrū, and he had to recall Parwez to protect Agra. [H. M. Elliot, *History of India*, Vol. VI, page 336].

ideas of the Divinity with such pure philanthropy, that it may challenge competition with any epistolary production of any age, clime or condition." This protest so enraged the emperor that in 1680 he sent an overwhelming army which destroyed many temples and idols, at Chitor, Māndargarh, Udaipur and other places, the inhabitants having, as usual, vacated these towns (which they knew to be indefensible) and retired to the hills, but in the more serious warfare the imperial troops were on more than one occasion severely handled, namely near Gogūnda, in the Desuri pass leading down into Mārwar, and lastly in the vicinity of Chitor.

The Musalmān accounts, while full of details regarding the conquest of the low country and the number of temples levelled with the ground, contain no mention of any reverse. They tell us that the Rānā, "unable to resist any longer, threw himself on the mercy of prince Muhammad Azam and implored his intercession with the king, offering the *parganas* of Māndal, Pur and Badnor in lieu of the *jazia*." The king "lent a favourable ear to these propositions" and, at a meeting between prince Azam and the Rānā, the latter "made an offering of 500 *ashrafis* and 18 horses with caparisons of gold and silver, and did homage to the prince who desired him to sit on his left," while in return he received a "*khilat*, a sabre, dagger, charger and elephant. His title of Rānā was acknowledged, and the rank of commander of 5,000 was conferred on him."

About this time (1680), Rāj Singh died and was succeeded by his son Jai Singh II who, in the following year, concluded a treaty with Aurangzeb in which the right of imposing the capitation-tax was renounced. He subsequently constructed the dam of the famous Dhebar lake, called after him Jai Samand, and he died in 1698. His son Amar Singh II became Rānā and, ten years later, formed an alliance with the Mahārājās of Jodhpur and Jaipur for mutual protection against the Muhammadans. It was one of the conditions of this compact that these chiefs should regain the privilege of marriage with the Udaipur family, which had been suspended since they had given daughters to the emperors to wed, but the Rānā unfortunately added a proviso that the son of an Udaipur princess should succeed in preference to any elder son by another mother. The quarrels to which this stipulation gave rise led later on to the conquest of the country by the Marāthās, at whose hands Mewār suffered more cruel devastations than it had ever been subjected to by the Muhammadans.

Amar Singh died in 1710 and was succeeded by his son Sangrām Singh II, under whom the State prospered. Bahādūr Shāh conferred the *parganas* of Pur and Māndal on Mewāti Rām Bāz Khān who, supported by a large army, advanced to take possession, but he was defeated and slain at Hurra by the Rānā's troops. On the accession of Farrukh Siyar, the allies (Mewār, Jodhpur and Jaipur) commenced operations by expelling the Mughal officers and overthrowing the mosques which had been erected upon the sites of Hindu temples, and shortly afterwards, the Rānā concluded a treaty with the king of Delhi which, though it admitted subordination, was in all other respects

Rānā Jai
Singh II,
1680-98.

Rānā Amar
Singh II,
1698-1710.

Rānā
Sangrām
Singh II,
1710-34.

favourable. Sangrām Singh died in 1734 at a time when the Mughal empire was rapidly declining and the Marāṭhās had begun to overrun Central India. He was followed by his son Jagat Singh II.

Rānā Jagat
Singh II,
1734-51.

During his rule (1734-51) the Marāṭhā power waxed greater, and the surrender to them by Muhammad Shāh of the *chaurth*, or one-fourth part of the revenues of the empire, opened the door to the demand of the claim from all the territories subordinate to it. Accordingly, in 1736, the Rānā concluded a treaty with Bāji Rao by which he agreed to pay Rs. 1,60,000 annually to the Peshwā. A few years later, the proviso in the triple compact already noticed began its fatal mischief.

Mahārājā Sawai Jai Singh of Jaipur had a son, Mādho Singh, by a daughter of Rānā Amar Singh II, and an elder son, Isri Singh, by another wife. To defeat the proviso and strengthen Isri Singh, he married the latter to a daughter of the Rāwat of Salūmbar, the most powerful of the Udaipur nobles, in order to secure for him a strong party in Mewār itself. On Jai Singh's death in 1743, Isri Singh succeeded at Jaipur, but Rānā Jagat Singh supported by arms the claims of Mādho Singh and, on being defeated, called in the aid of Malhār Rao Holkar and agreed to pay him* eighty lakhs of rupees on the deposition of Isri Singh. The latter is said to have poisoned himself, while Holkar received in part payment the rich district of Rāmpura, which was thus lost to Mewār.

The Marāṭhās
gain a foot-
ing about
1746.

Thereafter it became the custom, for the redress of any real or supposed wrong, to call in the aid of the Marāṭhās, who thus obtained a firm footing in the State, and became the referees in all disputes (deciding, of course, in favour of the highest bidder) and the virtual rulers of the country, supporting their armies by devastating the villages and levying yearly contributions on the inhabitants.

The successors of Jagat Singh were his eldest son Pratāp Singh II (1751-54), his grandson Rāj Singh II (1754-61), his second son Ari Singh II (1761-73), and another grandson, the son of the last named, Hamir Singh II (1773-78). Throughout their rule the ravages and exactions of the Marāṭhās continued. The country had become so impoverished that Rāj Singh was "compelled to ask pecuniary aid from the Brāhman collector of the tribute to enable him to marry the Rāthor chieftain's daughter." Soon after Ari Singh's succession the forces of Holkar, under pretext of recovering arrears, advanced almost to the capital, and were only checked by a payment of fifty-one lakhs. In 1764 a famine afflicted the land; flour and tamarinds were equal in value, and were sold at the rate of a rupee for one pound and a half. A few years later, the nobles formed a party to depose Ari Singh and set up a youth called Ratna, alleged to have been the posthumous son of Rānā Rāj Singh. To succeed in their designs, they called in Sindhia who, after defeating Ari Singh in a severe battle near Ujjain in 1769, invested Udaipur city which was saved only by the talent and energy of the minister Amar Chand.

* Some say 64, others 100 lakhs.

The siege had lasted six months when Sindhia, to whom time was treasure, agreed to retire and abandon the pretender Ratna on payment of seventy lakhs, but as soon as the treaty was signed, he demanded twenty more. Amar Chand indignantly tore up the document and sent the fragments with defiance to Sindhia who, alarmed at his resolute spirit, reopened negotiations and finally agreed to take sixty-three lakhs. About half of this sum was paid in jewels, specie, and gold and silver plate, and the districts of Jāwad, Jīran and Nīmach were mortgaged for the remainder. Two years later (1771), the rich province of Godwār, which had been conquered from the Parihār chief of Mandor before Jodhpur city was built and which had been made over temporarily to Mahārājā Bijai Singh of Mārwar to preserve it from the pretender Ratna, was lost as the Rāthor declined to give it up.

Rānā Ari Singh was killed by Mahārao Rājā Ajit Singh of Būndi when out shooting with him in 1773. It will be remembered that in 1382 Rānā Khet Singh was murdered by Lāl Singh of Banbaoda, who was the brother of Bar Singh, Rao of Būndi. On that occasion a dying *satī* is said to have prophesied that "the Rao and the Rānā should never meet at the *akhira* or spring-hunt without death ensuing", and the prophecy has indeed proved true, for, besides the case of Ari Singh just noticed, Rānā Ratan Singh II and Rao Sūraj Mal, while shooting together in the Būndi jungles, killed each other in 1531. In consequence of these unfortunate incidents there is a feud between the two houses which is not yet forgotten.

During Hamir Singh's brief rule, the exactions of the Marāthās continued, and Mewār lost more territory. Sindhia dismissed the Rānā's officers from the districts which had been merely mortgaged to him, and seized other *parganas*, while Holkar made himself master of Nimbahera. It has been estimated that, up to 1778 when Hamir Singh died, the Marāthās had extracted from Mewār about 181 lakhs of rupees in cash, and territory of the annual value of 28 lakhs.

Hamir Singh was succeeded by his brother Bhīm Singh (1778-1828). The commencement of his rule was marked by sanguinary feuds amongst the nobles, which rendered his country an easy prey to the Marāthās who, for their own aggrandisement, identified themselves with all parties by turns. Mewār was laid waste by the armies of Sindhia, Holkar and Amir Khān, and by many hordes of Pindāri plunderers, while the Rājput nobles were not slow in usurping crown lands. The towns were deserted, the country became a wilderness, and the Rānā was reduced to absolute poverty and dependent for the means of subsistence on the bounty of Zālīm Singh, the regent of Kotah, who allowed him Rs. 1,000 a month. The revenue of the *khālsa* or crown lands was reduced to only half a lakh per annum, while the chief's retinue could barely muster fifty horsemen. The distractions were increased by a ruinous war between the Mahārājās of Jaipur and Jodhpur for the hand of the Rānā's daughter, Krishna Kunwāri, until the dispute was compromised by poisoning the unhappy girl.

Mahārānā
Bhīm Singh,
1778-1828.

Treaty with
the British
Government,
1818.

At length in 1817 the British Government resolved to extend its influence and protection over the States of Rājputāna, and Bhīm Singh eagerly embraced the opportunity. A treaty was concluded on the 13th January 1818, by which the British Government agreed to protect the principality of Udaipur, and to use its best exertions for the restoration* of the territories it had lost, when this could be done with propriety; the Mahārānā† on his part acknowledged British supremacy, and agreed to abstain from political correspondence with other chiefs or States, to submit disputes to the arbitration of the British Government, and to pay one-fourth of the revenues as tribute for five years, and thereafter three-eighths in perpetuity. In 1826, however, the tribute was fixed at three lakhs in the local currency, and in 1846 this was reduced to two lakhs (Imperial).

Captain (afterwards Lieut.-Col.) James Tod, whose valuable book, *The Annals and antiquities of Rājasthān*, is widely known in Rājputāna as the *Tod-nāmā*, was the first Political Agent appointed to Udaipur. As the country was utterly disorganised and decided interference was necessary to restore the State to prosperity, he was directed to take the control of affairs into his own hands. The result was that the net revenue increased from about Rs. 4,41,000 in 1819 to nearly Rs. 8,80,000 in 1821 but, on this minute interference being gradually withdrawn, the State again became involved in debt, the British tribute remained unpaid, with arrears amounting to nearly eight lakhs, and the incoming revenue was anticipated. It became necessary again to place the administration in the hands of the Political Agent. The Mahārānā was given an allowance of Rs. 1,000 a day, and certain districts were reserved for the regular payment of the tribute and liquidation of arrears. The dependent condition to which the chief was reduced, although the result of his own improvidence, was only authorised as a temporary measure, inasmuch as it paralysed all spontaneous and individual action within the State, and in 1826, therefore, the authority of the Mahārānā was re-established, and the interference of the Political Agent was again withdrawn, but, within a few months, extravagance and oppression became as rife as they had ever been before, and the roads were almost impassable to single travellers.

Mahārānā Bhīm Singh died on the 31st March 1828, having learnt neither humility from affliction nor wisdom from poverty. He held fast by his faults and weaknesses to his death, and he was accompanied to the funeral pyre by four wives and four concubines. He was succeeded by his son Jawān Singh, who gave himself up to debauchery and vice. Within a few years the tribute had again fallen heavily into arrears, the State was overwhelmed with debt, and there was an annual deficit of two lakhs of rupees.

Mahārānā
Jawān Singh,
1828-38.

* This has been done in some degree but not to the extent the Rānā contemplated—hence a never-failing cause of complaint on his part, particularly with respect to Nimbahera which, having been guaranteed to Amir Khān, could not be restored.

† This is the title by which Bhīm Singh is called in the treaty. It was doubtless used by the chiefs of Mewār prior to 1818, but Tod always writes "Rānā."

Accordingly, in 1838 the Court of Directors ordered that if the Mahārānā should fail in his engagements to liquidate the arrears, a territorial or other sufficient security should be required.

Jawān Singh died without issue on the 30th August 1838; three wives and six concubines were burnt with him; and his adopted son, Sardār Singh of the Bāgor family, succeeded to an inheritance of debt amounting to more than 19½ lakhs of rupees, of which nearly eight lakhs were on account of tribute. This chief was very unpopular with his nobles and, in 1841, with a view to strengthen his authority, desired to subsidise a regiment of infantry to be stationed at his capital, but the proposal was not accepted. He died on the 14th July 1842, only one concubine becoming *satī* with him, and he was succeeded by his younger brother, Sarūp Singh, whom he had adopted.

Mahārānā
Sardār Singh,
1838-42.

Mahārānā
Sarūp Singh,
1842-61.

His rule was marked by the introduction of several reforms and by a generally praiseworthy management of the finances. During the Mutiny of 1857 he hospitably sheltered a number of English families from Nimach, and he died on the 17th November 1861.

The following extract from the *Report on the Political Administration of Rājputāna* for the years 1865-67, giving an account of the last known (or, at any rate, the last well-known) case of *satī* in the Mewār State, may be of interest:—"After the demise of the last Mahārānā of Udaipur, the first Hindu prince of India, the acknowledged head of the Rājputs, and the ruler of a principality wherein ancient customs and usages are cherished more religiously than perhaps in any other State, each wife was successively asked to preserve the honour of the Sesodia tribe, the chief of which had never burnt alone. One and all most positively declined, and a favourite slave girl was then appealed to by her brother! In speaking to the wretched girl, he dwelt strongly upon the fact that all the late chief's lawfully-married queens had refused to preserve the honour of the house; and that the greater credit would redound upon her, were she prepared to set an example of devotion to those who so wilfully declined to evince any themselves; that their perversity, in short, had afforded her an opportunity to earn a world-wide reputation for fidelity, which it were madness to neglect. His arguments prevailed, and the misguided woman consented to die. . . . The royal corpse, dressed up in regal attire, was conveyed from the palace to the burning place (called the Mahāsati) in a species of sedan-chair; the funeral procession, composed of all loyal subjects of the State, one and all, high and low, rich and poor, even the successor to the throne, proceeded the whole distance on foot; one alone in this vast multitude was allowed to ride, and she had but a short time to live. Mounted on a gorgeously caparisoned horse; herself richly attired as for a festive occasion, literally covered with jewels and costly ornaments; her hair loose and in disorder; her whole countenance wild with the excitement of the scene and the intoxicating effects of the drugs she had swallowed, she issued forth with the body. As customary on such occasions, the victim, as the procession moved on,

unclasped the ornaments with which she was profusely decorated, and flung them to the right and to the left amongst the crowd. On reaching the Mahāsati, in a space closed by tent walls, the corpse was unrobed, and the slave girl seating herself with the head of the lifeless body in her lap was built up, as it were, with wood steeped in oil. The *kanāts* or canvas walls were then removed, and the pyre lighted; and as the flame shot up bright and fierce, the crowd around raised a great clamour, which lasted until the dreadful scene was over."

The writer of the above, Colonel W. F. Eden, the Governor General's Agent, concluded by remarking:—"Shocking as this *sati* was felt to be, the fact that every wife had, for the first time in the annals of Mewār, declined to die on such an occasion, cannot but react favourably on the feelings and sentiments of other Rājput families."

Mahārānā
Shambhu
Singh,
1861-74.

Mahārānā Sarūp Singh was succeeded by his nephew Shambhu Singh, to whom the privilege of adoption was guaranteed in 1862 by the British Government. During his minority the administration was carried on by a Council with the aid of the advice of the Political Agent, but this body worked badly, and it was eventually found necessary to entrust greater power to the Agent. This measure was attended with success. Many reforms were introduced; the civil and criminal courts were placed on a more satisfactory footing; life and property were better secured by the formation of police; the jail was reorganised, a high school established, and the hospital was improved. Public works received attention, and roads to Nūnach and Desuri were constructed. Moreover, the revenues were so economically managed and supervised that, when the reins of government were handed over to the young chief in November 1865, the cash balance in the treasury exceeded thirty lakhs. Thereafter, affairs continued to progress satisfactorily. The Mahārānā's liberality and good management during the famine of 1868-69 met with the cordial approval of Government, and he was created a G.C.S.I. in 1871; he died, however, at the early age of twenty-seven on the 7th October 1874.

Mahārānā
Sajjan Singh,
1874-84.

Sajjan Singh, his first cousin, was selected as his successor, and the choice was confirmed by the British Government. Objections to the succession were raised by his uncle Sohan Singh who, in spite of repeated warnings, refused to tender his allegiance to the Mahārānā, and as he continued to set his authority at defiance, a small force of Udaipur troops, aided by a detachment of the Mewār Bhil Corps, was sent to reduce his fort of Bāgor. Sohan Singh surrendered without a shot being fired and was removed as a State prisoner to Benares, but was allowed to return to Udaipur on certain conditions in 1880.

Sajjan Singh being a minor, the State was managed for about two years by a Council aided by the Political Agent, but he was invested with ruling powers on the 18th September 1876. He attended the Imperial assemblage at Delhi in January 1877, when his salute was raised for life from nineteen (the usual salute of the Mahārānā) to twenty-one guns. In 1879 the Darbār agreed to

suppress and absolutely prohibit the manufacture of salt in any part of the State, also to abolish the levy of all transit-duty thereon; and as compensation for these concessions, it receives from the Government of India a sum of Rs. 2,04,150 yearly. Again in 1880, with the view of benefiting its subjects, it abolished the duties levied on many commodities, and retained them only on opium, cloth, cotton, tobacco, *gur*, iron, *mahuā*, timber, *gānja* and silk cloth. Among other events of this rule may be mentioned the starting of settlement operations in certain *khālśa* districts in 1879 and the construction of several irrigation works. Mahārānā Sajjan Singh was created a G.C.S.I. in 1881, and died without issue on the 23rd December 1884.

The unanimous choice of the family and leading men fell on Fateh Singh, the third son* of Mahārāj Dal Singh, jāgirdār of Sivratī, and a descendant of the fourth son of Rānā Saugrām Singh II. The selection having been accepted and confirmed by Government, Fateh Singh was duly installed as Mahārānā on the 4th March 1885 and is still ruling. For a few months he carried on the government with the assistance of the Resident, but was invested with full powers on the 22nd August 1885. He was created a G.C.S.I. in 1887, and in the same year, in commemoration of the jubilee of Her late Majesty's reign, abolished transit-dues within his State on all articles except opium. In 1897 his personal salute was raised to twenty-one guns, and Her Highness the Mahārānī was appointed a member of the Imperial Order of the Crown of India. The more important events of the past twenty years have been the establishment of schools and dispensaries in the districts, the introduction of the land revenue settlement, the construction of a railway from Chitor to the capital, and the disastrous famine of 1899-1900.)

Mahārānā
Fateh Singh,
1884 to date.

The heir apparent to the *gaddī* is His Highness' only surviving son, Mahārāj Kunwar Bhopāl Singh, who was born on the 22nd February 1884.)

Archæology.

Mewār is rich in archæological remains. Stone inscriptions dating from the third century B.C. to the eighteenth century A.D. are numerous, but none have been found on copper of a date earlier than the twelfth century. Of coins yet discovered, the following are the most ancient:—(i) Square silver and bronze, punch-marked with a variety of devices; (ii) those of the Indo-Scythian series (second to fifth centuries); (iii) those of the Gupta dynasty (fifth and sixth centuries), and (iv) numerous varieties called *gadhiā* from the original bust having assumed the form of an ass' (*gadhiā*) hoof, and belonging to the sixth to twelfth centuries. Among buildings, the oldest are probably the two *stūpas* or topes at Nagari near Chitor. On the lofty hill of Chitor stand the two well-known towers, the *Kīrtti Stambh* of the twelfth or thirteenth century, and the *Jai Stambh* of the

* Born on the 16th December 1849.

fifteenth century, as well as several temples and palaces. Ancient temples, many of which are exquisitely carved, exist at Barolli near Bhainsrorgarh; at Bijolia; at Menāl near Begūn; and at Eklingī and Nāgdā, not far from Udaipur city. These are all described in Chapter XXI.

CHAPTER III.

THE PEOPLE.

The first enumeration of the population took place in 1881, and the total number of inhabitants was returned at 1,494,220 or 118 to the square mile. The State then contained seven towns and 5,715 villages. It was foreseen from the first that a house-to-house census or actual counting of individuals would not answer among the semi-barbarous Bhils and that to attempt it would lead to a general rising. The wildest rumours were afloat regarding the object in view. Some thought that the Government wished to ascertain how many able-bodied men were available for service in Kābul, or that the intention was to take away their wives from them in order that the race might become extinct, or that the census was merely a preliminary to fresh taxation, an idea doubtless stimulated at first by some over-officious enumerators enquiring the number of their cattle. The most ludicrous scare, however, was that the men and women were to be weighed and that marriages were to be regulated according to the weight of the parties, the fat women being assigned to the stout men and *vice versa*; this was gravely discussed in the presence of the Political Superintendent of the Hilly Tracts, and formed one of the items which the disaffected Bhils entered in their schedule of grievances.

Census of
1881.

It was, therefore, decided to simply ascertain through the headmen the number of villages and hamlets and the number of huts in each, and to allow four persons (two of either sex) to each hut. According to this rough method, which was observed only in the purely Bhil country, the number of inhabitants worked out to 51,076, and this figure has been included in the total (1,494,220) given above.

At the next census, taken in 1891, the Bhils still objected to being counted, and as the local authorities were unable to allay their fears, the same procedure as in 1881 was followed in regard to them. The total population was returned at 1,845,008, thus showing an increase of 350,788 persons or more than 23 per cent. during the decade; but there is reason to believe that these figures were considerably above the mark. For example, while the *enumerated* population increased from 1,443,144 in 1881 to 1,710,579 in 1891 (or by 18 per cent.), the estimated number of *unenumerated* Bhils rose from 51,076 to 134,429, or by no less than 163 per cent. during the same period; the series of prosperous seasons which the country enjoyed between 1881 and 1891 could not have benefited the Bhils to the enormous extent above indicated. Again, the total number of Bhils (enumerated and unenumerated) in 1891 was returned at over 378,000, whereas ten years later, when these people were for the first time regularly counted, their number was found to be only 118,481. It is true that the tribe

Census of
1891.

suffered severely during and immediately after the great famine of 1899-1900, but it has never been suggested that the rate of mortality was as high as 70 per cent.; on the contrary, in the official famine report the rate was estimated at from 25 to 30 per cent. Lastly, it has been recorded that in 1891 the enumerating staff did not venture to enter many of the more inaccessible villages, but were content to record as the number of huts any figure given them by the first inhabitant whom they happened to meet, instead of, as in 1881, obtaining that information direct from the headman. It would seem, therefore, that the number of unenumerated Bhils was over-estimated in 1891.

Census of
1901.

The last census took place on the night of the 1st March 1901, except in the Bhil country where the enumeration was taken during the day in the last fortnight of February, because counting by night in large straggling villages extending often for miles through dense forest was impracticable. It was believed that the famine relief measures which had recently been undertaken for their preservation, and the large grants of clothing, seed and cattle unstintingly given to them by the committee of the Indian Famine Fund had rubbed off a great deal of the shyness, savagery and distrust of the Bhils, and the result proved the correctness of this view. It was explained to them that one object of the counting was to ascertain how many people might require food in the next famine, and this *argumentum ad ventrem*, assiduously applied by the supervisors, appears to have been most effective.

The census of 1901 was thus the first complete one taken in Mewār, and the total number of inhabitants was found to be 1,018,805, or 826,203 less than in 1891. For reasons already given, it is doubtful if the decrease in population was as much as 45 per cent., but it was certainly very great and was due to a series of indifferent seasons culminating in the famine of 1899-1900, and to a severe type of malarial fever, which prevailed in the autumn of 1900, and is said to have carried off more victims than the famine itself.

Density.

The density per square mile in 1901 was 80 as compared with 76 for Rājputāna as a whole; this low figure is largely due to the scattered nature of the villages in the wild hilly country in the west, south-west and south.

Towns and
villages

At the last census, the State contained fourteen towns, including the small cantonments of Kherwāra and Kotra, and 6,030 villages. The total number of occupied houses was 275,114, and the average number of persons per house was 3·7. Of the towns, one (Kotra) had a population of less than 1,000, six between 2,000 and 5,000, five between 5,000 and 10,000, one between 10,000 and 20,000, and one (the capital) between 40,000 and 50,000. The urban population numbered 111,779, or nine per cent. of the total population of the State; the average number of houses per town was 2,804 including, and 2,066 excluding the capital, while the average number of persons per house was only 2·85—an extremely low figure.

Of the villages, 5,681, or more than 94 per cent., contained less than 500 inhabitants each, 245 had between 500 and 1,000, 79

between 1,000 and 2,000, while 25 had more than 2,000 inhabitants. The rural population numbered 907,026 occupying 235,850 houses, and these figures give us an average of only 150 persons and 39 houses per village, and of 3·84 persons per house. In the plain country the village sites are usually compact groups of houses, while elsewhere the habitations are necessarily more scattered. The Bhils and Girāsias of the south and south-west reside in *pāle*, or congregations of detached huts, which sometimes cover an immense area and are generally divided into a number of *phalas* or hamlets. The huts are built on separate hillocks at some distance from each other, and this mode of living, by preventing surprise, gives these wild races greater security. The jungle on the larger hills in the vicinity is allowed to grow so that, in case of attack, the Bhils, with their families and cattle, can escape to it for cover.

The people are not disposed to move from their homes; indeed, the Bhils have always been so averse to migration that Tod has called them "the uncultivated mushrooms of India, fixed, as the rocks and trees of their mountain wilds, to the spot which gave them birth." In 1891 over 95 per cent. of the total population were born in the State, and by 1901 the proportion had risen to more than 97 per cent. Such interchange of population as occurs is almost entirely with the adjoining States or the British District of Ajmer-Merwāra, and is largely due to the marriage customs of the Hindus, which necessitate alliances with persons living some distance away; and in these transactions Mewār is generally a loser. For example, at the census of 1901, it was found that Mewār had received 12,290 persons (6,408 being females) from other States in Rājputāna, but had given them 22,654 persons (13,818 females), or a net loss of 2,954 males and 7,410 females. Similarly, in its transactions with territories outside the Native States of Rājputāna such as Central India, Ajmer-Merwāra and Bombay, the State suffered a net loss of over 37,000 persons, of whom nearly 21,000 were females.

Migration.

The registration of births and deaths was started at the capital in 1882, at Chitor in 1885, and at Bhilwāra and Jahāzpur in 1887, but the statistics are admittedly unreliable. In 1891, when these four towns contained a population of 72,428, the ratio of registered births per 1,000 of the population was 26·6, varying from 37·6 at Jahāzpur to 16·9 at Bhilwāra, while that of registered deaths was about 19, ranging from 14 at Bhilwāra to 37·4 at Jahāzpur. In 1901 these towns contained 67,314 inhabitants and, while the birth-rate per 1,000 fell to 10·6, the death-rate rose to 47·6, and in Bhilwāra was as high as 83. More than seventy per cent. of the deaths were in either year ascribed to malarial fever. The system of registering vital statistics has never been extended to any of the districts, and no returns have been received from the capital and Jahāzpur since 1902.

Vital statistics.

The principal diseases treated in the medical institutions of the State are malarial fevers, diseases of the skin, ulcers and abscesses, respiratory and rheumatic affections, and diarrhoea and dysentery. Epidemics of cholera are comparatively rare, but during the last fifteen

Diseases.

years there have been three outbreaks. That of 1900 was of a severe type, and the mortality at the capital and in the Hilly Tracts, notably at Kherwāra, was very high.

Plague.

Bubonic plague (*mahāmārī* or *gānth-kī-mandagī*) first visited the State towards the end of 1836, attacking some villages south of Gangāpur, such as Lākhora and Lakhminiwās, as well as Kānkrolī further to the south-west. The disease is said to have been introduced by an astrologer from Pāli (in Jodhpur) where it had been raging for some months, and to have claimed a few hundred victims, but it died out by the beginning of the hot weather of 1837. The present epidemic started in Bombay in 1896 and, excluding seven cases which were detected at various railway stations between 1898 and 1902 and were promptly isolated, Mewār remained free for seven years. In August 1903, however, the disease was imported from Indore to Rājīawās, whence it spread to the neighbouring villages, and two months later appeared in Chhotī Sādri. Since then, plague has continued almost uninterruptedly up to the present time (April 1906), and all parts of the country have at one period or another been affected, such as Jahāzpur, Bhilwāra, Kūmbhalgarh, Nāthdwāra, Udaipur, Rājnagar, Salūmbar, Chitor, Chhotī Sādri, Barī Sādri, etc. Including cases among railway passengers, there have altogether been 12,587 seizures and 11,205 deaths up to the end of March 1906. The only measures taken by the Darbār to deal with the disease have been the evacuation and disinfection of houses, and the segregation of sufferers. Inoculation has not been attempted.

Infirmities.

The census report shows 191 persons to have been afflicted in 1901, namely nineteen insane, twenty-seven deaf and dumb, 140 blind and five lepers. These figures show an enormous decrease since 1891, when the number of afflicted persons, excluding deaf-mutes who were not recorded, was returned at 2,875, of whom 416 were insane, 78 were lepers and no less than 2,381 were blind. The late famine is doubtless mainly responsible for the diminution in the numbers of the infirm who, dependent as they always are on the help of their relatives or on private charity, were probably among the first to succumb; but the reduction of 94 per cent. in the number of the blind is to a considerable extent due to the spread of vaccination and the greater readiness of the people to resort to the hospitals where they receive skilled medical treatment.

Sex.

The proportion of females to 1,000 males has risen from 867 in 1881 to 912 in 1891 and 914 in 1901. Of the total population at the last census 532,046, or more than 52 per cent., were males and 486,759 females, and the returns show that males exceeded females in every district or divisional unit except in the small estate of Sheopur (Fatehgarh) where females were in a majority of one, though in the *parganas* of Kūmbhalgarh and Saira and the estates of Bhainsrorgarh and Karjālī the numbers were practically the same. Taking the population by religion, the percentage of females to males was 87 among Musalmāns, 89 among Animists, 91 among Jains and 92 among Hindus. The last figure, together with the steady increase in

the proportionate number of females since 1881, and the fact that in 1901 there were more female than male children under five years of age seem to show that the practice of female infanticide, once so common among the Rājputs and certain other Hindus, has disappeared.

At the last census about 38 per cent. of the people were returned as unmarried, 44 as married and 18 as widowed. Of the males about 46 per cent. and of the females only 28·7 per cent. were single. There were altogether 1,024 married females to 1,000 married males, and 1,841 widows to 1,000 widowers. The relatively low proportion of unmarried women and the high proportion of widows are the results of the custom which enforces the early marriage of girls and discourages the remarriage of widows; while the excess of wives over husbands is due chiefly to polygamy. Taking the population by religions, we find that, among the males, 50 per cent. of the Jains and Animists, 55 per cent. of the Hindus and 59 per cent. of the Musalmāns were married or widowed, and that, among the females, the similar percentages were Animists 65, Jains 67, Musalmāns 70 and Hindus 73. Among the Hindus marriage is a religious sacrament. A man must marry and beget children to perform his funeral rites, lest his spirit wander uneasily in the waste places of the earth; and if a Hindu maiden is unmarried at puberty, her condition brings social obloquy on her family and, according to certain texts, entails retrospective damnation on three generations of ancestors. Early marriages are common, but do not usually mark the commencement of conjugal life. Thus, nearly 8 per cent. of Hindu boys and 19 per cent. of Hindu girls under the age of fifteen were either married or widowed, and the figures for Musalmāns were only slightly less; in the case of the Jains and Animists, however, the age of marriage is generally later. Polygamy is not uncommon among the Bhils, and is allowed by many Hindu castes; it is permitted in all cases where the first wife is barren or bears only female children. Divorce is also allowed by Muhammadan law and among the Bhils and lower castes of the Hindus, but is seldom resorted to; polyandry is unknown.

Civil
condition.

The language spoken by more than ninety per cent. of the people is Mewāri, and another six per cent. or so speak Bhili or Vāgdi. Mewāri is a variety of Mārvārī which is the most important of the four main groups of Rājasthānī. Bhili, or the Bhil dialect, is, on the other hand, based on Gujārātī but is intermediate between it and Rājasthānī, forming, in fact, a connecting link between the two.

Language.

Of castes and tribes met with in the State, the following were the most numerous in 1901:—Bhils (118,138); Mahājans (94,317); Brāhmins (93,982); Rājputs (91,837); Jāts (58,314); Gūjars (49,984); Balais (40,542); Gadris (32,646); Kunhārs (31,659); Chamārs (30,817); Dāngis (28,317); Chākars (27,924); Dhākars (19,059); Mīnās (17,897); Mālīs (15,589); and Nais (15,007).

Castes,
tribes, etc.

The Bhils formed more than 11½ per cent. of the entire population and were all returned as Animists. They are found throughout the State, but their real home is in the south and south-west. An account of them is given in Part V of this volume.

Bhils.

Mahājans. The Mahājans or Baniās or Vaisyas are, by occupation, mostly shop-keepers, traders and money-lenders, but many are in the service of the State, and not a few follow agriculture. By religion more than two-thirds of them are Jains. The principal subdivisions of this caste found in Mewār are the Oswāl and the Mahesrī.

Brāhmins. The Brāhmins come first on the list of social precedence; they perform priestly duties, or are engaged in trade, agriculture, and State or private service. Many of them live by begging or hold land free of rent. Their various septs or *gotras* have never been recorded at any census, but the Pāliwāl, Bhat-Mewārā, Gūjar Gaur and Audichya are said to be the most numerous.

Rājputs. Included among the Rājputs are 161 Musalmāns, enumerated chiefly in the Badnor estate close to the Merwārā border, but of them nothing can now be ascertained; the number of Rājputs proper is therefore 91,676, or about one-eleventh of the population of the State. They are, of course, the aristocracy of the country and, as such, hold the land to a very large extent, either as receivers of rent or as cultivators, and they are proud of their warlike reputation and punctilious on points of *etiquette*; but as a race, they are inclined to live too much on the past and to consider any occupation other than that of arms or government as derogatory to their dignity. As cultivators, they are lazy and indifferent and look on all manual labour as humiliating, and none but the poorest classes will themselves follow the plough. The census report of 1901 does not tell us the disposition of the Rājputs of Mewār by clans but it is believed that, in addition to the Sesodias, the Rāthors, the Chauhāns, the Jhālās and the Ponwārs are most strongly represented. The Sesodia clan is of course the most numerous and is divided up into a number of septs or families, the more important of which are called Chondāwat, Rānāwat, Sārangdevot and Shaktāwat. The Chondāwats are the descendants of Chonda, the eldest son of Rānā Lākṣhā, who in 1397 surrendered his right to the *gaddi* in favour of his younger brother Mokāl: the most influential members of this family are the Rāwats of Salūmbar, Deogarh, Begūn, Amet, Bhainsrorgarh, Kurābar and Asīnd, all of whom are nobles of the first class. The Rānāwats are all those families (except the Shaktāwats, who form a separate sept) descended directly from Rānā Udai Singh or any subsequent Rānā, and include the Rājās of Banera and Shāhpura and the Mahārājs of Karjali and Sivratī. The Mahārānās of Udaipur are always selected from the numerous descendants of Sangrām Singh II, now represented by the Karjali, Sivratī, Nitāwal and Pilādhār houses, the last two being offshoots of the Bāgor estate which is now *khālśa*. The Sārangdevots take their name from Sārangdev, a grandson of Rānā Lākṣhā, and their principal representative is the Rāwat of Kānor; while the Shaktāwats are called after Shakta, a son of Rānā Udai Singh, and the head of the house is the Mahārāj of Bhindar. The other Rājput clans mentioned above are all represented among the first class nobles; indeed, the Jhālās supply the senior noble of the State in the person of the Rāj of Barī Sādri, and

the Chauhāns furnish the second and third in rank, namely the Rao of Bedla and the Rāwat of Kothāria.

The other castes need no lengthy description. The Jāts and Gūjars are possessed of fine physique and, with the Dāngis, Dhākars, Gadrīs and Mālis, form the great cultivating classes. The Balais are the village servants, the Kumbhārs are potters, and the Chamārs are tanners and workers in leather.

Jāts, Gūjars,
etc.

The number of Mīnās in 1901 was returned at 17,897, but a mistake appears to have been made in the Jahāzpur *zila* in the north-east. This district, a portion of which is included in the rugged tract of country known as the Mīnā Kherār, is known to be the home of the Parihār Mīnās, claiming half-blood with the famous Parihār Rājputs of Mandor, yet, according to the census statistics, it contained but three Mīnās, and all of them were females, while 9,122 persons, or more than 21 per cent. of the population, were returned as Bhils. There can be no doubt that almost all of the latter were really Mīnās. The tribe may be divided into two distinct classes, namely one inhabiting the wilds of the Chappan in the south-east, and the other found in the plain country, more particularly in Jahāzpur. The Mīnās of the Chappan are in appearance, manners, customs and dress almost identical with the Bhils, while the others live in settled villages like the more civilised population. The Parihār Mīnās are a fine, athletic race, formerly famous as savage and daring marauders and much addicted to the practice of female infanticide, but they have now settled down and have for many years enlisted freely in the 42nd (Deoli) regiment (or the Mīnā Battalion, as it was called from 1857 to 1860).

Mīnās.

Classifying the population according to religions, we find that in 1901 more than seventy-six per cent. were Hindus, thirteen per cent. Animists, six per cent. Jains, and nearly four per cent. Musalmāns, while Christians numbered 243, Sikhs 41, Aryās 24, and Pārsis 12. But it must be remembered that the border line between Hinduism and Animism is vague and uncertain, and it is impossible to say definitely where the one ends and the other begins.

Religions.

No attempt was made at the last census to record the sects of Hindus, chiefly because the majority either had no sect or, if they had, did not know what it was. But we may group the Hindus into three classes, namely Saivas or those who regard Siva as supreme, Vaishnavas or those who render similar allegiance to Vishnu, and Sāktas or worshippers of the creative energy (*śakti*), and it is said that the Vaishnavas are most numerous in Mewār. The Hindus generally recognise the existence of one supreme God (Parameshwar) and believe in the transmigration of souls, but some of the lower castes have the idea that when they die, they will go direct either to heaven (*svarga*) or hell (*narak*) without the trammels of endless rebirths which the more orthodox sections believe in.

Hindus.

Animism may be defined roughly as the belief that man is surrounded by a multitude of vaguely conceived spirits or powers, some of which reside in trees, rivers or rocks, while others preside over

Animists.

cholera, smallpox or cattle diseases; and all of these ghostly elements require to be diligently propitiated by means of offerings and ceremonies in which magic and witchcraft play an important part. The Animists of this State are either Bhils or Minās, and the above definition is applicable to the case of the majority but, on the other hand, there are many hovering on the out-skirts of Hinduism, who worship the different deities such as Mahādeo, Devī, Bhairon, Hanumān, etc., and some who have great faith in the Jain god, Rakhabhānāth, whom they call Kālājī from the colour of the image in the famous shrine at Rakhabh Dev in the south-west of the State.

Jains.

The main Jain sects are the ancient divisions of the Digambara, whose images are unclothed, whose ascetics go naked, and who assert that woman cannot attain salvation, and the Svetāmbara, who hold the opposite view regarding women, and whose images are clothed in white. There is an offshoot from the latter, known as Dhūndiā, which carries to an extreme the doctrine of the preservation of animal life, and worships *gurūs* instead of idols. Of the 64,623 Jains in 1901, more than 45 per cent. returned their sect as Dhūndiā, 32 as Svetāmbara, and about 22 per cent. as Digambara.

Musalmāns.

The Musalmāns numbered only 40,072 and of these, over 12,000 were Sheikhs, 10,000 Pathāns and 4,000 Bohrās. Only the two main sects, the Sunnis and Shiahs, were represented at the last census, and 89 per cent. of the Muhammadans belonged to the former. The Sunnis accept the authority of all the successors of Muhammad, whereas the Shiahs look upon the first three, Abu Bakr, Omār and Othmān, as interlopers, and regard Alī, Muhammad's son-in-law, as the first true Khalifa.

Christians.

The Christian community has increased from 130 in 1881 and 137 in 1891 to 243 in 1901. In the year last named 184 were Natives, 48 Europeans and 11 Eurasians. Of the Native Christians, 96 were Presbyterians, 61 Roman Catholics, and 23 belonged to the Church of England. The United Free Church of Scotland Mission has had a branch at Udaipur city since 1877; it maintains three schools for boys, four for girls, and a fine hospital which is deservedly popular. The Church Missionary Society established a branch at Kherwāra in 1881, and supports three primary schools for boys. The State is included in the Anglican see of the Bishop of Nāgpur and, as far as the Roman Catholic Church is concerned, lies within the Prefecture of Rajputāna, which was established in 1891-92 and is administered by the Capuchin Fathers of Paris. The Prefect Apostolic has his headquarters at Agra.

Occupations.

At the last census, more than 55 per cent. of the people returned some form of agriculture as their principal means of subsistence; thus, 50·8 per cent. were either landlords or tenants, 4·5 per cent. field-labourers, and 0·11 per cent. growers of special products, chiefly fruits and vegetables. In addition, over 25,000 persons (or another 2½ per cent.), who mentioned some other employment as the chief source of their livelihood, were also partially agriculturists; and a further 3½ per cent., shown under the head of general labourers, were doubtless

to some extent supported by work in the fields. The industrial population amounted to 21 per cent. and was engaged chiefly in the provision of food and drink, and in the cotton and leather industries. Personal and domestic services provided employment for about four per cent. of the people, commerce for a similar proportion, while the professional class, embracing religion, education, literature, law and medicine, as well as actors, singers and dancers, formed 2·4 per cent. Persons returned as having no occupation numbered more than 44,000, or over four per cent., and included those of independent means, pensioners, prisoners and beggars, chiefly the last.

The majority of the people have three meals a day, one in the early morning called *sirāman*, another at midday called *roti*, and the third in the evening called *viālu*. The food largely consists of unleavened cakes called *chapātis*, made of the flour of wheat, barley, maize or millet according to the means of the consumer. With these are eaten vegetables and pulse cooked with clarified butter (*ghi*), and the well-to-do often add rice. All classes keep cattle and goats in order to get a ready supply of milk. Rājputs, Chārans and Muhammadans eat flesh, as also do the Bhils and the lower Hindu castes when they can afford it, but with this exception, their daily bill of fare is as simple and unvaried as that of the masses.

Food.

There is nothing peculiar about the ordinary dress of the people. The males of the higher and middle classes wear either *dhoti* (loin-cloth) or trousers, a shirt (*kuriā*), a long coat (*angarkhā*), a cloth round the waist (*kamarbund*), and a turban of sorts. The richer men wear a long coat (called *achkan*, and often very handsome) in place of, or in addition to the *angarkhā*, and the use of a kerchief (*rumāl*) round the neck or over the turban is popular among some of the higher castes. There is but little difference in dress between Hindus and Muhammadans. The latter wear trousers, tight below the knee and fuller at the waist, and they button their coats to the left instead of to the right like Hindus and Europeans. Hindus of the lower classes wear a turban, loin-cloth and a short coat (*bandi*) reaching to the waist, and sometimes a sheet over the shoulders which can be used as a wrap for the upper part of the body.

Dress.

The dress of a Hindu female consists of a coloured skirt or petticoat (*ghagrā*), a half-sleeved bodice (*kāñchli*), and a sheet or veil (*ornhā*) taken over the head and round the body. Among the Musalmāns, the females wear drawers (*paijāmās*), a longer bodice more like a shirt, and the usual veil.

The wilder Bhils are scantily clad, their apparel generally consisting of a dirty rag round the head (the hair hanging in uncombed masses to their shoulders) and a waist-cloth of limited length. Their women-folk dress like the poorer Hindus, but wear a number of brass bangles and rings on their arms and legs.

The houses of the masses are generally built of mud or of unburnt bricks; some have flat mud roofs supported on wooden beams, while others have sloping roofs of ill-baked tiles. The majority are low and badly ventilated, and usually of the same pattern—a quadrangular

Dwellings.

enclosure with rooms ranged round the sides. The Bhils build their own huts, thatching them with straw and leaves, and in rare cases with tiles, while the walls consist of interwoven bamboos or mud and loose stones. These huts are neat and comfortable and, standing as they do on separate hillocks or ridges, are also healthy.

Disposal of
dead.

Hindus cremate their dead as a rule, but some of the ascetics, such as Gosains and Sanyasis, are buried and generally in a sitting posture. The Bhils almost invariably burn their dead, but boys and virgins and the first victim of an outbreak of smallpox are buried. The latter custom is to propitiate the goddess Mātā and if, within a certain time, no one else in the village dies of the disease, the body is disinterred and burnt. The Musalmāns always practise inhumation, and erect memorial-stones or buildings.

Amusements.

Apart from cricket and lawn-tennis, which are played only at the capital, the chief games of the younger generation are blindman's buff, *dasā-bīsī* (a kind of hockey), *gullī dandā* (tip-cat), top-spinning (called *bhanavrā*), hide-and-seek, and marbles. Kite-flying is practised by both children and adults; the object of the players is to cut each other's strings, and for this purpose they are glued and dipped in powdered glass or mica, so that by sawing the cord up and down in one spot the rival string is cut in two. The indoor amusements are chess with some variations from European rules, several card games, and *chopar*, a kind of backgammon played with cowries and dice.

The wealthier Rājputs are fond of shooting but, speaking generally, use only the rifle, while the Bhils are no mean archers and, in their own particular way, get a certain amount of sport yearly. But for the adult rural population as a whole there are no amusements and relaxations, and the monotony of their daily life is varied only by an occasional marriage or the celebration of one of the annual festivals.

Festivals.

The Hindu festivals observed in Udaipur are described at length in Tod's *Annals and antiquities of Rājasthān*, Volume I, Chapters XXI and XXII. The principal are the "Vasant Panchami," or celebration of the commencement of spring, early in February; the well-known Holi in March; the Gangor in honour of Gaurī or Pārbati, the goddess of abundance, kept with great brilliancy at the capital just after the Holi; the Tij (or third of Sāwan, being the anniversary of the day on which Pārbati was, after long austerities, reunited to Siva) and the Rākhi (when bracelets are bound on as charms to avert evil), both occurring about July or August; the Dasāhra in September or October; the Dewālī in the following month; and the Shakraut (or autumnal equinox) a few days later. The chief Muhammadan festivals are the Muharram, the anniversary of the death of Hasan and Husain; the Id-ul-Fitr, marking the end of Ramzān, the month of fasting; and the Id-uz-Zuha, commemorating the sacrifice of Ishmael by Abraham.

Nomenclature.

Among some of the higher and middle classes of the Hindus, it is the custom when a child is born to send for the family priest or astrologer who, after making certain calculations, announces the initial letter of the name to be given to the infant. The children are usually called after some god or goddess, or the day of the week, or some jewel or

ferocious animal, or are given a name suggestive of power. The name of a man's father is never added to his own, whether in addressing him by speech or letter, but the name of his caste or *gotra* is sometimes prefixed or suffixed, *e.g.* Kothāri Balwant Singh and Bachh Rāj Bhandāri. The distinctive feature in the names of those belonging to the higher Hindu castes is that the suffixes are generally indicative of the subdivision to which they belong. Thus, among the Brāhmans the name will often end with Deo, Shankar, Rām, Dās, etc.; among the Kshattriyas almost always with Singh; and among the Vaisyas with Māl, Chand, etc. The Sūdras, on the other hand, usually have only one name—a diminutive of that of a higher class—such as Bheria (Bhairon Lāl), Chhatria (Chhatar Bhūj), Udā (Udai Rām), and the like.

The most common suffixes used in the names of places are : -*pur*, -*wāra*, -*khera*, -*oli* and -*nagar*, all meaning town, village or hamlet, and -*garh* meaning a fort.

CHAPTER IV.

AGRICULTURE.

General
conditions.

The character of the soil varies a good deal, but the limits of each kind are marked with tolerable distinctness. To the south along the hills the so-called black cotton soil largely predominates, and in the Chhotī Sādrī *zila* in the south-east there is little else. It lies chiefly in wide level tracts and, where the surface of the country is undulating, changes on the slopes to a brown or reddish loam, fertile with irrigation but inferior, otherwise, to the black. In many parts, however, the undulating ground is a mere thin crust of earth or rock, and is covered for mile upon mile with loose stones and boulders which choke the soil and render it poor and unproductive. Along the banks of rivers the soil is generally light and sandy, but it is here that there is the greatest facility for irrigation, and consequently that the best villages and most highly cultivated tracts are found. The Chitor *zila* also contains a good deal of black soil, but near the hills the ground is red and stony. In Māndalgarh (in the east) and Jahāzpur (in the north-east) there is greater variety; the surface is very undulating, and the soil is often light and covered with loose stones. The central and more southern districts exhibit the greatest diversity. Here may be seen wide plains of black soil, and then an undulating tract of poor and rocky ground while, wherever a river flows, on both sides are broad stretches of light sandy loam, rendered fertile by irrigation and manure, and bearing the most valuable crops.

Soil classi-
fication.

The soils may be divided into four classes namely:—(i) the *kālī* or black of the level plains, unquestionably the most productive of all; (ii) the *bhūri*, the brown or reddish loam of the slopes; (iii) the *retri* or light sand of the river banks—both of which, though inferior in natural fertility to the black, yield a rich return to careful cultivation; and (iv) the *rāti* or thin and stony surface of the undulations, and the poorest and most unmanageable of them all. Of these classes, *bhūri* is the most common and *rāti* the least so; similarly among the districts, Chhotī Sādrī is the most fertile, while the eastern portions of Māndalgarh and Jahāzpur are the poorest. Another classification of the soils, depending on the distance from the village site, is also recognised in the State, the thoroughly manured home lands (*gorma*) being distinguished from the outlying fields (*rānkar* or *kānkar*).

System of
cultivation.

Agricultural operations are very simple and, in the open country, are of the usual kind. In the south the gorges and slopes of the hills are embanked into successive steps or terraces which, during the rains, are so many swamps, draining one into the other. On the hillsides, *wālar* or *wātra* cultivation is practised by the Bhils. This consists

In cutting down the woods and burning them on the ground in order to clear room for a field which is manured by the ashes; the seed is thrown in broadcast and, after a year or two, the soil is exhausted, and then another felling takes place. The system is, of course, most destructive to the forests, but the Bhils spare nothing but sacred groves and fruit-trees.

Nearly 580,000 persons, or 56½ per cent. of the population, were returned in 1901 as dependent on pasture and agriculture; and the actual workers included in these groups numbered 44 per cent. of the male population of the State and 33 per cent. of the female. In addition to these, more than 250,000 persons recorded agriculture as a subsidiary occupation. The great cultivating classes are the Jāts and Gūjars, and after them the Dāngis, Dhākars, Gadrīs and Mālis; but in almost every village Mahājans, Brāhmans, Kumbhārs, Telis, etc., will be found practising agriculture, sometimes as their sole means of subsistence, and sometimes in conjunction with their own peculiar trade.

Agricultural population.

The words *kharīf* and *rabi* are scarcely known in Mewār; the autumn harvest is called *siālu*, and the spring *unālu*. The former is the more important in that it covers a larger area, and the poorer classes depend almost entirely on it for their annual food supply; on the other hand, the money value of the spring harvest is generally greater, and it is often said that the people look to it to pay their rent and the Baniā on whom they are usually dependent for everything. It has been estimated that the proportion of out-turn of food grains from *siālu* to that from *unālu* is in the hilly tracts as eight to three, and in the open country as three to two.

The two harvests.

Unfortunately no reliable agricultural statistics are available, even for the *khālsa* portion of the State, i.e. the lands paying revenue direct to the Darbār. It is impossible to give for any recent year either the area under cultivation during the rains and the cold weather respectively or the area under any of the principal crops (except poppy). All that is known is that about one-fourth of Mewār is *khālsa*, that the area of the districts in which a settlement was introduced from thirteen to twenty-one years ago is about 2,076 square miles, and that of the latter nearly 36 per cent. is ordinarily cultivated in a normal year. No information is forthcoming regarding the extent of cultivation in the rest of the *khālsa* territory nor in the lands held by *jāgīrdārs*, *muāfidārs* and the like.

Agricultural statistics.

The staple food grains are maize, *jowār*, barley, wheat and gram; a little rice is also grown in the hilly country in the south-west.

Staple food grains.

Maize or Indian corn (*Zea mays*), the food of the masses, is one of the earliest rain crops sown; it is never irrigated after the rains have begun except in times of actual drought, but manure is usually applied. It is extensively grown throughout the State, and the out-turn is estimated at from five to thirteen cwt. per acre.

Maize.

Jowār (*Andropogon sorghum* or *S. vulgare*) is a high-growing millet, sown after the first heavy showers and cut in October. Ordinarily, it is neither irrigated nor manured, and it is said to yield from four to eight cwt. per acre.

Jowār.

- Barley. Barley probably covers the largest area during the cold season; it is sown at the end of October or beginning of November, and is usually watered once or twice before it is harvested in March. The yield per acre varies from five to thirteen cwt.
- Wheat. Wheat, the staple food of the higher classes, is grown to a considerable extent, especially where the presence of the real black soil dispenses with the necessity for irrigation. It is sown and harvested at about the same time as barley, and the out-turn per acre is very similar, but it requires rather more manure and receives from three to five waterings.
- Gram. Gram (*Cicer arietinum*) is another cold weather crop, grown usually alone but sometimes mixed with barley, when it is called *bejhar*. It is not as a rule manured and is often grown on unirrigated land, yielding about five cwt. per acre; when irrigated, it receives only one or two waterings, and the out-turn may be as much as twelve cwt. to the acre.
- Rice. Rice is cultivated to a small extent during the rains in the valleys and on the slopes of the hills in the south and south-west, but it is of a coarse kind.
- Subsidiary food crops. Numerous small millets are grown in the rains with the object of replenishing the stock of food at the earliest possible moment; the most important are *kāngni*, *kodrā* (*Paspalum scrobiculatum*), *kuri* (*Panicum miliaceum*), *malicha* (*Eleusine coracana*) and *sāma*. The creeping pulses *mūng* (*Phaseolus mungo*), *urd* (*P. radiatus*), and *moth* (*P. aconitifolius*) are sown sometimes alone and sometimes with *jowār*; they are never irrigated, rarely manured, and yield about five cwt. per acre. The winter pulses, besides gram, are *masūr* or lentil (*Ervum lens*), and *tār* or pigeon-pea (*Cajanus indicus*).
- Oil-seeds. The principal oil-seeds are *tīl* or sesame (*Sesamum indicum*), *sarson* or mustard (*Brassica campestris*), and *alsi* or linseed (*Linum usitatissimum*). *Tīl* is usually grown by itself as a rain crop, but will sometimes be found mixed with *jowār* or cotton; it is not manured and ripens in October or November. Mustard and linseed are sown at the beginning of the cold weather, generally in lines through the fields of wheat, barley and gram, or as borders thereto.
- Fibres. Cotton is by far the most important fibre, and is extensively cultivated in the open country. It is sown at the end of May or beginning of June, is artificially irrigated at least once during the rains, and is generally manured; the crop is picked in November-December, or even later, and the average yield is said to be about three or four cwt. of *kapās* (seed and lint) per acre. *San* or Bombay hemp (*Crotolaria juncea*) is grown in small quantities in the rains, and requires neither irrigation nor manure.
- Drugs and stimulants. The poppy is the most important and valuable of the cold weather crops, and in the south-east near Mālwa used to be almost as common as wheat or barley; but since the fall in price of opium in 1899, the average annual area under cultivation in the settled districts has been about 34,000 acres against 50,000 for the preceding five years. The season extends from October to March or April, and the crop, though

expensive to grow, is remunerative if proper attention be paid to manuring, weeding and irrigation. The out-turn of crude opium is believed to average about 20 lbs. to the acre.

A coarse tobacco is grown round many of the village sites, and a little Indian hemp (*Cannabis sativa*) is found in some parts.

Sugar-cane is another important crop, confined generally to the best soils. Some thirty or forty years ago it was more extensively grown in this State than in any other of Rājputāna, but the cultivation is said to have declined. Sown in January, it occupies the land for about ten months, and is heavily manured and irrigated. The commonest variety is locally called *bānsia sānthā* or cane of the bamboo species, introduced during the last thirty years and found to be inferior to the well-known *bharria sānthā*. The average out-turn of crude sugar (*gur* or *jāgrī*) is estimated at about forty cwt. per acre.

Sugar-cane.

The cultivation of fruits is practically confined to the Sajjan Niwās gardens at the capital, where a fairly large variety of English vegetables will also be found. In the districts there are several fruit-bearing trees, such as the *ām* or mango; *ber* (*Zizyphus jujuba*); *imli* or tamarind; *jāmun* (*Eugenia jambolana*); *mahuā* (*Bassia latifolia*); *puimelo* (*Citrus decumana*); pomegranate (*Punica granatum*); *ēitaphal* or custard-apple (*Anona squamosa*); and some varieties of figs, etc. Vegetables are everywhere cultivated in garden-plots for household use, and on a larger scale in the neighbourhood of towns. Among favourite vegetables the following may be mentioned: *brinjāl* or the egg-plant (*Solanum melongena*); whitegoosefoot (*Chenopodium album*); *yam* (*Dioscorea sativa*); kidney-bean (*Phaseolus vulgaris*); potato; spinach; cabbage; onion; garlic; turnip; and a variety of the gourd and cucumber family, including the white gourd (*Benincasa carifera*); the pumpkin (*Cucurbita pepo*); bottle-gourd (*Lagenaria vulgaris*); towel-gourd (*Luffa aegyptiaca* and *acutangula*); snake-gourd (*Trichosanthes anguina*) etc.

Fruit and vegetable production.

The agricultural implements are few, simple in construction, and indigenous in pattern; no new appliances have been introduced. The plough (*hul*) and the harrow (*kalia*) break up the soil, while the hand-tools consist of the pick (*kudālī*), the spade (*phaorī*), the weeding-hoe (*khurpa*), the clod-crusher (*chāvar*), and the sickle (*dāntli* or *kuljā*). In connection with the cultivation of poppy, a three-bladed instrument (*nākhia*) is used for lancing the capsule, and the juice, which exudes from the cuts, is scraped off with a *jāklia* or *chāklia*.

Agricultural implements.

The Darbār occasionally advances money to agriculturists to enable them to construct or improve wells and tanks, and to purchase seed and cattle, and these loans are either free of interest or at a rate of six per cent. per annum; but the monopoly of supplying money to the cultivator is, as a rule, in the hands of the *bohārā* or professional money-lender (usually a Mahājan), who charges interest at the rate of 12 to 24 per cent. These loans are repaid either in cash or in kind.

Loans to agriculturists.

The agriculturists are, speaking generally, in debt—a position due partly to their own extravagance and improvidence, partly to the

Indebtedness.

grasping habits of their *bohṛās*, and partly to a series of indifferent seasons.

- Cattle. Cattle are bred in considerable numbers, but are not possessed of any special qualities. The average price of a bullock is Rs. 40, of a cow Rs. 25, of a buffalo Rs. 20, and of a female buffalo Rs. 50.
- Horses. The horses are on the whole good, remarkably clean-limbed and skilful over broken ground, but the few that are reared generally belong to the nobles. The best and strongest breed is locally called *ror*.
- Sheep and goats. Sheep and goats are plentiful, and are exported in considerable numbers. The sheep are of two kinds, *jāchi* and *bhalki*, the former giving the finer and longer wool. The best goats are found in the Jahāzpur district in the north-east, and a good she-goat may fetch as much as Rs. 6, but the ordinary price is Rs. 3, and of a sheep Rs. 2.
- Camels. Camels are bred in a few places but not to any great extent; there are two varieties, *doglā* and *desī*, of which the former is the better. The average price is about Rs. 50 for a male and Rs. 55 for a female.
- Fairs. No regular cattle fairs are held in the State, but a few animals change hands at the weekly markets (*hātwārās*) and some are taken to the Pushkar fair in the Ajmer District.
- Irrigation. In possibilities for irrigation no part of Rājputāna has better natural advantages. The slope of the ground is considerable and the country is generally well-suited for tanks, but though many have been from time to time constructed, a large number of them have fallen into disrepair or were built with the object of storing water without looking to its subsequent distribution. Again, several large rivers rise in and flow through the State, but if we exclude the Gomati, which has been dammed to form the well-known lake of Jai Samand, no use has hitherto been made of them, and vast quantities of water now go annually to waste. In accordance with the recommendations of the Irrigation Commission of 1901-03, investigations have been undertaken with the object of drawing up projects for utilising to the best advantage all available sources of water-supply, and the result is shown in the interesting report prepared by Colonel Sir Swinton Jacob and Mr. Manners Smith, whose services were lent by the Government of India free of cost. This report brings out clearly the great importance and utility of irrigation to Mewār, and a start has been made by organising a separate Irrigation department for the State, and by deciding to set apart for its use a sum of about Rs. 75,000 yearly.
- Irrigated area. Very little is known of the extent of irrigation in the *khālsa* portion, and nothing whatever as regards the rest of the territory. In the settled districts the irrigated area is said to be about 200 square miles, and in the districts not under settlement about 100 square miles in an ordinary year; and it has been estimated that of the above, forty square miles are irrigated from tanks and reservoirs and the rest, or more than four-fifths of the whole, from wells.
- Tanks. There are upwards of a hundred lakes and tanks used for irrigation in the *khālsa* area, the majority having been built during the last

twenty years. The more important are the Jai Samand, Rāj Samand and Udai Sāgar (described in Chapter I), the Fateh Sāgar, Pichola, and Bari at or near the capital, and those at Māndal, Ghāsa, Kapāsan, Lākhola, Dindoli, Nāgaoli and Gagera. In addition to the ordinary *hāsīl* or land revenue, which varies with the class of soil, an irrigation tax is levied; the rates range from Re. 1-4 to Re. 1-11 per acre if the water be applied to *khālsa* land, and from Rs. 2-4 to Rs. 2-11 per acre in the case of *jāgīr* lands.

Beyond the construction of small tanks where sites are suitable, very little can be done in extending irrigation in the hilly country, but the joint report of Sir Swinton Jacob and Mr. Manners Smith shows what great opportunities exist in the rest of the State. Among the most promising projects are a canal from Naogaon on the Banās, two reservoirs on the Kothari, and a reservoir on the Banās at Amar-pura which, "if carried out, will be one of the grandest works of its kind in India." Detailed surveys of the project last mentioned have been made at the expense of the Government of India; the catchment area is nearly 6,000 square miles, and it will be possible to store 15,000 million cubic feet of water capable of irrigating 146,000 acres or 228 square miles.

The chief sources of irrigation are wells, of which there are said to be at least 25,000 in the settled districts and about 100,000 in the entire State. The character of the subsoil, however, renders the construction of wells a task of great expense and labour. A layer of hard rock lies within a few feet of the surface, and blasting alone enables the cultivator to get through this obstacle to the water beneath, and even then the real spring is rarely or never found. The well is filled by a more or less rapid system of percolation; the deepest and most expensive wells often run dry after being worked for a few hours, and the owner must wait until the supply is renewed. The extent of land irrigated by each well in a season averages about five *bighas*, or rather more than 2½ acres.

Wells.

On either side of the rivers and streams, wells are numerous and least expensive. They are called *seja* or spring-wells from the belief, founded on the abundant flow of water, that the spring is reached, but the constant supply seems to be solely due to more rapid percolation. *Ākāra* is the name given to the other kind of wells which are avowedly percolation-wells; they are sunk much deeper and are therefore much more expensive, and the supply of water is more precarious than in *seja* wells. But they are necessarily most prevalent, the others being confined almost entirely to the banks of rivers. The average cost of a *pakkā* or masonry well varies from Rs. 640 to Rs. 800, while that of a *kachchā* or unlined well is about Rs. 400.

Water is raised by means of the Persian wheel (*rehnt*), or when the spring-level is too far down for this contrivance, by the usual leathern bucket (*charas*) worked by a rope attached to a pair of oxen, and running over a wooden pulley. In shallow wells, the Persian wheel is sometimes worked by the feet and is termed *pāvli*. Other methods of lifting the water are by means of a *dhenkli* or an *indoni*. The

former consists of a stout rod or pole, balanced on a vertical post and having a heavy weight at one end and a leathern bucket or earthen pot suspended by a rope to the other. The worker dips the bucket or pot into the water, and, aided by the counterpoise weight, empties it into a hole from which a channel conducts the water to the fields to be irrigated. The *indonī* is a basket covered with leather having a rope attached to each side; it is only used for shallow wells and reservoirs, and is worked by two men, being merely dropped into the water and, when full, raised to the surface.

CHAPTER V.

RENTS, WAGES AND PRICES.

In the *khālśa* area there is no distinction between rent and revenue, and no trace of the *zamīndār* middleman. Tenants in the sense of cultivators holding from, and paying rent to the person who, in his turn, holds from, and pays revenue to the State, are unknown. The system is *ryotiwāri*, that is to say, the actual cultivator pays revenue (*bhog* or *hāsīl*), usually in cash but sometimes in kind, direct to the Darbār.

Rents.

The rest of the territory is held on either the *jāgīr*, *bhām*, or *muāfi* tenure. The majority of the Rājput *jāgīrdārs* pay to the Darbār a fixed annual quit-rent, called *chhatānd*, because it was once supposed to be one-sixth of the annual income of their estates, and usually take from their cultivators a share of the produce, varying from one-fourth to one-half. The *bhāmiās* generally cultivate their own lands, and they pay a small sum yearly to the Darbār; it is called *bhām barār*, and was formerly one-sixth of their assets, but now bears no relation whatever to the rental value of their holdings. The *muāfidārs* ordinarily pay nothing to the State and collect rents in kind from those to whom they lease their fields, but in some cases, when they do not themselves cultivate, the Darbār exacts a share of the produce.

Returns of wages are available since 1873 from the official publication entitled *Prices and Wages in India*. The wages reported are of unskilled and skilled labour, the types of the former being the agricultural labourer and the domestic servant (as represented by the syce or horse-keeper), and of the latter the common artisan, whether mason, carpenter or blacksmith. The grouping of the three last under one head has caused some confusion, as their remuneration is far from equal, and it would appear that from 1891 to 1899 the wages of the *expert*, rather than of the *common*, artisan were given. Further, all the figures are, it is believed, in the local currency, the rupee of which fluctuates greatly in exchange value, but may be said to be now worth twelve or thirteen Imperial annas. A reference to Table No. VIII in Volume II. B. will show that while the wages of unskilled labour have remained almost stationary, those of skilled labour have risen considerably, but the figures are not very trustworthy, and allowance must be made for the different methods by which they were arrived at.

Wages.

At the present time the daily wage of the agricultural labourer is either the equivalent of two Imperial annas in cash or $2\frac{1}{2}$ seers of some grain, while the monthly wage of the horse-keeper is about Rs. 5 or 6 (British coin). The wages of skilled labour vary greatly. At the capital the mason will earn from Rs. 12 to 28 a month, and the

carpenter and blacksmith somewhat less; while in the villages the ordinary artisan receives three annas a day, and a meal consisting of a seer of flour and a little pulse and *ghī*. The village servants, such as potters, workers in leather and barbers, are sometimes paid in cash but generally in kind.

Prices.

Table No. IX in Volume II. B. has also been compiled from the official publication above mentioned, and shows for the State, as a whole, the average prices of certain food grains and of salt for the periods 1873-80, 1881-90 and 1891-1900 (excluding famine years), and for each subsequent year. There has been a general rise in prices since about 1886-87. The lowest price reached by wheat was in 1885 when it averaged nearly twenty-two seers per rupee; since then it has sold for about twelve seers, except in famine years. Similarly, the price of barley has risen from 30½ seers in 1885 to an average of about twenty seers since, though in 1894 it was as low as thirty-two seers. The price of *jowār* is available only from 1888, and has varied from thirteen to twenty-nine seers with an average of about nineteen seers, while maize has, for the last twenty-five years, averaged twenty or twenty-one seers per rupee. The price of salt is, of course, regulated by the varying rate of duty and the cost of transport.

Grain is generally dearest in January and February when a considerable time has elapsed since the reaping of the last rain crops, and again in July when the *rabi* has been cut for more than two months, and the maize has not yet come in. In the same way, grain is cheap for a month or so after harvest, when the producer is forcing the sale to procure the means wherewith to pay revenue or rent. The development of communications now prevents the violent fluctuations in prices so common in old times, and a striking feature in a year of famine is the approximation of prices of inferior grains to those of the better class. Thus in 1900, the average price of wheat was about nine seers, of *jowār* ten, of barley 10½ and of maize 10½ seers per rupee.

Material
condition
of the
people.

The material condition of the people residing in the rural tracts is not satisfactory as they were hard hit by the recent famine, but the effects of that visitation are gradually disappearing. The majority of the cultivators are more or less in debt, and their general style of living, as regards dress, food, house and furniture, is much the same as it was twenty or twenty-five years ago. There is but little difference in this respect between the small cultivator and the day-labourer except that the latter's clothes have probably to last longer, his house is less costly, and his cooking utensils are fewer in number. In the towns the standard of living has improved; those engaged in trade are well off, and the middle-class clerk, if he has few dependents, can live in very tolerable comfort on his monthly pay of forty rupees.

CHAPTER VI.

FORESTS, MINES AND MINERALS.

The forests of Mewār occupy about 4,660 square miles, or more than one-third of the entire area of the State, and they may be divided into three blocks or circles.

FORESTS.

The largest and most important tract extends along the Arāvalli range on the west and south-west, and forms a triangle of which Kūmbhalgarh is the apex. The western boundary runs along the Jodhpur and Sirohi borders to Kotra; the eastern boundary would be represented by a line drawn south from Kūmbhalgarh past Udaipur to Kherwāra; and the base of the triangle is the border between Idar and Mewār. The area of this tract is about 2,500 square miles, of which some fifty-two square miles in the Kūmbhalgarh and Saira *patrganas* in the north, and in the vicinity of the capital in the centre are reserved; the rest belongs to various *jāgirdārs* and *bhūmīā* chieftains, such as Gogūnda, Jharol, Oghina, Jura, Mādri, Jawās and Panarwā.

The next most important tract is in the south-east with an area of about 769 square miles. It comprises the estates of Dariāwad and Salūnbar, and a small piece of *khāṣa* land round the Jai Samand or Dhebar lake; the portion last mentioned—five square miles in extent—is alone reserved.

The remaining block lies in the east and north-east within a triangle formed by Chitor, Bhainsrorgarh and Jahāzpur. It includes the *zilas* of Māndaigarh and Jahāzpur, part of Chitor, and the estates of Begūn, Bhainsrorgarh and Bijolia, and has an area of about 1,400 square miles, of which only fifteen square miles are reserved. The forest land here is not continuous, being broken up by large stretches of open country and outlying portions of Gwalior and Indore territory, and the trees and produce generally are inferior to those found in the other two tracts.

The more valuable trees such as teak, blackwood and ebony are scarce, and are seldom allowed to grow to any size, but the following are more or less common:—*bahera* (*Terminalia bellerica*), the fruit of which is used medicinally and for dyeing cloth and leather, and for the manufacture of ink; the well-known shade-giving banian or *bar* (*Ficus bengalensis*); *dhak* (*Butea frondosa*), from which a useful gum exudes, while the flowers yield a yellow dye, and the leaves are much used by the people as platters or for thatching huts; *dhāman* (*Grewia oppositifolia*), the wood of which is strong and elastic, and is used for bows or as sticks for carrying loads; *dhuo* (*Anogeissus latifolia*), yielding both fuel and timber for carpentry; *haldu* (*Adina cordifolia*), suitable for roofing houses; *kīngola* (*Balanites Roxburghii*), used for fuel, and the nut in the manufacture of fireworks; *jāmūn* (*Eugenia*

TREES.

jambolana), the fruit of which is much eaten, and the wood used for planks; *khair* (*Acacia catechu*), from the wood of which catechu is extracted by decoction and evaporation; *khajūr* or date-palm (*Phoenix sylvestris*); *mahuā* (*Bassia latifolia*), from the flowers of which country liquor is distilled, while the timber is used for roofs and in the construction of carts; *mokhā* (*Schrebera swietenoides*), a rather rare tree, the heart-wood of which is valuable for furniture; the gum-yielding *sālur* (*Boswellia thurifera*); the cotton-tree or *semal* (*Bombax malabaricum*), remarkable for its finely buttressed grey trunk, spreading arms, and gaudy red flowers; and *shīsham* (*Dalbergia sissoo*), yielding a hard durable wood used in house-building and carpentry.

Management.

The forests are not systematically worked. It is true that about seventy-two square miles are said to be reserved, but even here there is no real conservancy, and the so-called reserves are kept chiefly for sporting purposes, and to a certain extent for the supply of forage and fuel for State purposes. Elsewhere, the people are permitted to cut wood and graze their cattle at will, and forest fires rage throughout the dry months of the year. Thirty-five or forty years ago, the hilly tracts in the south-west were beautifully wooded, but the Bhils and others have cleared the ground in every direction, and much mischief is being done almost daily. The *bhūmiā* and *Girāsia* chieftains, ignorant of the real value of their forests, grant leases for a mere song to catechu and other contractors who come up from Gujarāt and ruthlessly cut down trees. Reforestation is never thought of.

Establishment.

The forest establishment consists of a ranger, four foresters, four *jemadārs*, thirty-four guards and three clerks, and costs about Rs. 350 a month. A trained ranger from the Punjab was employed from 1880 to 1894, but was indifferently supported, and beyond the planting of trees along the sides of certain roads and the starting of a nursery or two, little appears to have been done.

Revenue and expenditure.

During the six years ending 1900, the annual revenue and expenditure averaged about Rs. 15,200 and Rs. 7,800 respectively, or a surplus of Rs. 7,400. In 1901, the revenue and expenditure were respectively Rs. 9,200 and Rs. 9,900, while the similar figures for the latest available year (1904) are returned as Rs. 16,700 and Rs. 10,300, or a surplus of Rs. 6,400, but it should be remembered that the value of the grass and fodder supplied for the use of the State elephants, horses, etc., has not been included among the receipts.

Shifting cultivation by the Bhils is common throughout the forest area, and the form it takes is very injurious. It is called *wālar* or *wātra*, and has been described in Chapter IV. The minor forest produce consists of bamboos, grass, honey, wax, gum, and several fruits and tubers.

MINES AND MINERALS.

Mewār is rich in mineral and metallic products, and to the latter have been attributed the resources which enabled the Rānās to struggle for so long "against superior power, and to raise those magnificent structures which would do honour to the most potent kingdoms of the west." "The mines are royalties; their produce a monopoly, increas-

ing the personal revenue of their prince. *An-dān-kān* is a triple figurative expression, which comprehends the sum of sovereign rights in Rājasthān, being allegiance, commercial duties, mines."

What Colonel Tod has called the tin mines of Mewār, once very productive and yielding no inconsiderable portion of silver, are probably the lead and zinc mines at the village of Jāwar, sixteen miles south of Udaipur city, which, as stated in Chapter II, were discovered towards the end of the fourteenth century. They were worked till the great famine of 1812-13, and are said to have yielded up to 1766 a net annual revenue of about two lakhs. The ore was found in quartzites of the Arāvalli series, and consisted chiefly of zinc carbonate or smithsonite. In consequence of reports by Professor Bushell, prospecting operations were started in 1872, but great difficulty was experienced in removing water by manual labour, and as the Mahārānā was not disposed to incur the cost of providing machinery, the experiments were abandoned after about Rs. 15,000 had been spent. Two specimens of galena then found yielded but a very small proportion of silver, namely about 10½ ounces to a ton of lead. The mines were visited by Mr. Hacket of the Geological Survey of India in 1881-82, and he reported that the ore had been worked not in continuous veins but in detached pockets or hollows near the surface; he was also of opinion that any modern search for ore should be in the direction of pockets hitherto untouched, as the old works were exhausted. A further account of these mines will be found in *The Indian Antiquary*, Vol. I, page 63, and in *The Journal of the Bengal Asiatic Society*, Vol. XIX, page 212. The lead mines at Potlān and Dariba, the latter of which are said to have yielded an annual revenue of Rs. 80,000 up to about 150 years ago, have long been closed.

Lead, silver
and zinc.

The mining of copper was formerly practised on a large scale, but such operations as are now carried on are of a very petty nature. The principal mines are at Boraj and Anjanī in the south, and remains of old workings exist at Rewāra near Gangāpur, almost in the centre of the State.

Copper.

Throughout the range of hills on the east and north-east runs an endless vein of hematite of iron, said to yield from fifty to sixty per cent. of pure metal, but the mines are not worked to any great extent. Near Gangrār, about twelve miles north of Chitor, the ore occurs at the junction of the quartzites and slates, in a bed of limonite, from one to five or six feet thick, with which is associated psilomelane. Iron is also found in the hills to the south between Bedāwal-kā-pāl and Anjanī.

Iron.

Among building stones may be mentioned a reddish sandstone, especially abundant in the hills round the Dhebar lake, and at Debāri; a compact limestone of a bluish grey, found near the capital; a crystalline limestone, fine-grained and of white colour, quarried in abundance at Rājnagar and used in the construction of the dam of the Rāj Samand; black marble from Chitor; and serpentine of a dull green colour in the neighbourhood of Rakhabh Dev, which has been used for the church at Kherwāra.

Building
stones.

Gem-stones.

The only precious or semi-precious stones now worked are garnets, which occur in the Arāvalli schists at several places in the Bhilwāra *zila*; they are, as a rule, not of very good quality, and the quarries are not as rich as those in the Kishangarh State. Veins of felspar, or rather adularia, of a delicate pearly lustre traverse the granite near Banera, and agate jasper has been noticed in the same locality. The following have also been found:—crystals of amethyst of no great value; carbuncles; Lydian stone or touchstone, enclosed in calcareous rock in the valley of Udaipur and in other parts; and rock-crystal, abundant in the range running west of the capital.

CHAPTER VII.

ARTS AND MANUFACTURES; COMMERCE AND TRADE.

Mewār is not noted for any particular manufactures. Coarse cotton cloth known as *rezā* is woven throughout the State, and worn by the peasantry. At the capital the principal manufactures are gold and silver embroidery, dyed and stamped cloths and muslins, ivory and wooden bangles, and swords, daggers and knives. Cotton carpets and rugs are made in the Central jail. Bhilwāra is noted for the excellence and durability of its tinned utensils which are largely exported. Small charms of gold or silver, artistically decorated with coloured enamel, are made at Nāthdwāra and sold to the pilgrims who visit the shrine there; and the stone-cutters at Rakhabh Dev make toys and images of the serpentine found in that neighbourhood. Among other manufactures may be mentioned a little paper at Ghasūnda; soap at Udaipur and Bhīndar; gunpowder at Chitor, Kelwā and Pur; and *kūppās* or leathern jars for *ghī* and oil at several places.

ARTS AND
MANUFACTURES.

A cotton ginning factory was established by the Darbār at Bhilwāra in 1880; it was worked at a loss, and was sold to the Mofussil Company of Bombay for Rs. 40,000 in 1887. A press was added shortly afterwards, and in 1898 the entire property was bought back by the Darbār which is now the owner. In 1900, 15,386 bales of cotton and 630 of wool were pressed, each bale representing 400 lbs. In 1901, only 10,081 bales of cotton and 180 of wool were pressed, and in 1904 the out-turn fell to 3,297 bales of cotton only. The average yearly out-turn may be put at about 12,000 bales of cotton and wool or, say, 2,140 tons. During the working season some six hundred hands, mostly belonging to the neighbourhood, are employed daily, and their wages vary from two to five annas.

Cotton-press,
etc.

Of the trade of Mewār in olden days, very little is known. When Captain Tod arrived as Political Agent in 1818, there was no wealth. Foreign merchants and bankers had abandoned the country; money was scarce, and want of faith and credit had increased the interest on loans to a ruinous extent. The first thing done was to invite merchants to establish connections in the chief towns, and with this end in view, proclamations, the stipulations in which were guaranteed by the Agent, were distributed in every commercial city in northern India. The result was as had been foreseen; branch banks were everywhere formed, and mercantile agents settled in every town. The shackles which bound external commerce were at once removed, and the duty on goods in transit was levied only at frontier stations instead of at a large number of intermediate posts. By this system the transit and customs-duties became the most certain part of the revenue, and in a few years exceeded in amount what had ever been known. The chief commercial mart, Bhilwāra, which showed not a vestige of

COMMERCE
AND TRADE.

humanity, rapidly rose from ruin, and in a few months contained 1,200 houses, half of which were occupied by foreign merchants; and by 1822 the number of houses had increased to 2,700. Bales of goods, the produce of the most distant lands, were piled up in streets lately overgrown with grass, and a weekly fair was established for home manufactures. According to Tod, the commercial duties yielded less than a lakh in 1819 and Rs. 2,17,000 in 1822.

Since those days not a little has been done to encourage trade. By the agreement of 1879 the Mahārānā ceased to levy transit-duty on salt; in the following year, customs-duties were abolished on articles classed under sixty-two heads, and retained on ten articles only, namely opium, cloth, cotton, tobacco, iron, *mahuā*, sugar, timber, *gānja*, and silk; while on the 22nd February 1887, in commemoration of Her late Majesty's jubilee, the Mahārānā issued a proclamation abolishing transit-dues within his State on all articles except opium. The ordinary customs revenue is reported to be about Rs. 5,15,000 a year.

Exports and
imports.

The chief exports are cotton, wool, opium, *glā*, oil-seeds, sheep and goats, cooking utensils and, in good years, cereals. The trade is chiefly with Bombay, Cawnpore, Ajmer, Beāwar, and several places in Gujarāt. The main imports are salt from Sāmbhar, and tobacco, sugar, piece-goods, cocoanuts, metals, oil, rice and groceries from Bombay, Gujarāt, the United Provinces and the Punjab.

Trade
centres, etc.

The principal centres of trade are Udaipur, Bhīlwāra, Chitor and Sanwār, and the trading classes are mostly Mahājans and Bohrās, though there are a few Brāhmans.

Internal
trade.

For internal trade the Rājputāna-Mālwa and Udaipur-Chitor Railways are largely used, but when this is impracticable, goods are conveyed in bullock-carts or on camels, bullocks or donkeys. The mechanism of internal trade is simple. Markets are held at convenient local centres once or twice a week, and are attended by the population of the neighbourhood; the greater part of the trade consists of agricultural produce.

External
trade.

The bulk of the exports and imports is carried by rail, but no statistics of the external rail-borne trade is available. In the south-west the roads from Udaipur to Kherwāra and from Kotra to Rohera railway station in Sirohi are used to a small extent.

CHAPTER VIII.

COMMUNICATIONS.

The Ajmer-Khandwā branch of the Rājputāna-Mālwā Railway traverses the eastern half of the State from north to south, and has a length within Mewār limits of about eighty-two miles with ten stations, namely Rūpaheli, Sareri, Lāmbia, Māndal, Bhilwāra, Hamirgarh, Gangrār, Chanderia, Chitor and Shambhupura. The line is the property of Government, is on the metre gauge ($3' 3\frac{3}{8}"$), and was opened for traffic in 1881; it was worked on behalf of Government by the Bombay, Baroda and Central India Railway Company from 1885 to the end of 1905, when the lease expired.

Railways.
The Rājpu-
tāna-Mālwa
line.

From Chitor railway station another metre gauge line, the property of the Darbār, and known as the Udaipur-Chitor Railway, runs for a little over sixty-seven miles to Udaipur, having the following ten stations—Chitor, Ghasūnda, Pandoli, Kapāsan, Karera, Sanwār, Maoli, Khemli, Debāri and Udaipur. The line was opened for traffic as far as Debāri on the 1st August 1895, and was worked by the Bombay, Baroda and Central India Railway till the end of 1897, when the Darbār assumed management. In 1898, the Mahārūnā decided on an extension from Debāri to the capital, a distance of about $6\frac{1}{2}$ miles, and the work was completed by the 25th August 1899. The capital expenditure to the end of 1905 was Rs. 20,67,464, and in the year last mentioned the gross working expenses amounted to Rs. 1,04,375, and the net revenue to Rs. 1,03,551. The percentage of net revenue on capital has varied from 3·39 in 1896 to 9·37 in 1900, and averages about 4·96. Some further particulars regarding the Udaipur-Chitor Railway will be found in Table No. X in Volume II. B.

The Udaipur-
Chitor line.

The above are the only railways in the State, and the mileage has increased from 82 in 1881 and 1891 to 149 in 1901 and at the present time. There are thus about 85 square miles of country per mile of railway. The average cost of construction per mile in the case of that portion of the Rājputāna-Mālwa line lying within Mewār is not known, but in that of the Udaipur-Chitor Railway was nearly Rs. 31,000.

The proposed Bāran-Ajmer-Mārwar line will run for nearly eighty-four miles through the north-eastern portion of the State past Jahāzpur; the estimated cost of this length is about Rs. 43,35,000 of which Rs. 4,43,000 are for earthwork. Part of the earthwork was constructed during the famine of 1899-1900, and the actual expenditure was Rs. 2,26,212, but the work was valued by the Chief Engineer at Rs. 1,50,492. Another line that has been talked of is a branch from Maoli station on the Udaipur-Chitor Railway to the famous shrine at Nāthdwāra about fourteen miles to the north-west, but it is doubtful if it would pay.

Projected
railways.

Influence of
railways.

The railway has conferred many benefits on the people, and its value is most noticeable during periods of famine. By facilitating the rapid movement of grain, it prevents local failures from causing great distress, and it has had the effect of levelling and steadying prices, and stimulating trade generally.

Roads.

The length of metalled roads increased from 129 miles in 1891 to 142 in 1901, while that of unmetalled roads fell from 270 to 257 miles during the same period. Thus, the total mileage was the same in each of the above years, and no additions have been made since 1901. With the exception of the portion of the Nasirābād-Nimach road situated in Mewār, all the roads were constructed and are maintained by the Darbār, and the cost of maintenance in 1904-05 was about Rs. 12,400.

Udaipur-
Nimbahera
road.

One of the earliest roads was that constructed during the minority of Mahārājā Shambhu Singh (1861-65); it ran from Udaipur east for about forty miles to Mangarwār, was metalled throughout, and is said to have cost Rs. 2,77,000. In 1870-71 an extension of twenty-two miles, mostly in Tonk territory, as far as Nimbahera was carried out but was not metalled. On the opening of the railway between Nasirābād and Nimach in 1881, this road became an important feeder but was soon superseded by the Udaipur-Chitor road, and the first forty miles to Mangarwār alone exist now.

Nasirābād-
Nimach
road.

Another early road was that connecting Nasirābād and Nimach, of which eighty-two miles lie within the Udaipur State. The latter section was constructed between 1866 and 1875 at a total cost of Rs. 2,77,748, of which the Darbār contributed two-thirds and the Government of India the rest. It has since been maintained by Government as a fair-weather communication only, and as the Rājputāna-Mālwa Railway runs parallel and close to it, it is not much used.

Udaipur-
Kherwāra
road.

A useful road is that from Udaipur to Kherwāra, fifty miles in length and partially metalled; it was constructed between 1869 and 1878 and is kept in very fair condition. It was subsequently extended to Kotra (forty-eight miles) and thence to Rohera station on the Rājputāna-Mālwa Railway (thirty-four miles, of which twenty-two are in Mewār), but none of this portion is metalled.

Udaipur-
Chitor road.

The Udaipur-Chitor road took the place of the Udaipur-Nimbahera road already described. The first forty miles of the latter were utilised, and the remaining thirty were constructed subsequent to 1881 and were metalled throughout. This was an important communication before the Udaipur-Chitor Railway was opened in 1895, but as it has not been repaired since then, it will soon have to be classed as unmetalled.

Udaipur-
Nāthdwāra-
Desuri road.

Another road deserving of mention is that from the capital past Eklingji to Nāthdwāra, and thence north-west to the pass in the Arāvalis leading down to Desuri in the Jodhpur State. Of the total length of sixty-eight miles, only the first thirteen are metalled, while the last thirty-eight are in bad repair.

A complete list of existing roads will be found in Table No. XI in Volume II. B. from which it will be seen that the remaining roads are for the most part in or near the capital.

The country-carts are of the usual pattern, two-wheeled, springless and drawn by a pair of oxen. Those used for carrying heavy stones are locally called *redu*. At the capital *ekkas* and *tongas* are available for the conveyance of passengers. Conveyances.

There are no ferries of importance, but the Chambal is crossed at Bhainsrorgarh and Kuvakhara by means of circular boats made of hides and bamboos, and termed *bhēlās*. The same style of boat is used on the Jai Samand lake. Ferries.

The number of Imperial post offices has increased from five in 1868 and eighteen in 1888 to thirty-six at the present time. A list of existing post offices is given in Table No. XII in Volume II. B. Post offices.

The State has also a local postal system of its own, called *Brāhmaṇī dāk*; it was started in the time of Mahārānā Sarūp Singh, and is managed by a contractor to whom the Darbār pays Rs. 1,920 a year. Official correspondence is carried free, but the public are charged half an anna in the local currency per letter irrespective of weight while, in the case of parcels, they pay according to distance to be carried and weight. There are upwards of forty local post offices, and the contractor is said to employ sixty runners.

In addition to telegraph offices at the twenty railway stations, there are four combined post and telegraph offices, namely at the capital, Bhilwāra, Chitor and Nāthdwāra. Telegraph.

CHAPTER IX.

FAMINES.

As already stated, the country enjoys a fairly regular rainfall, is traversed by considerable rivers, possesses numerous tanks and wells, and is never subjected to the extreme droughts of western Rājputāna.

Famine of
1662.

The first famine of which there is any record is that of 1662, when the principal relief work was the dam of the Rāj Samand at Kānkrolī. The Mewār chronicles contain an eloquent account of the distress that prevailed. We are told that, though Asārḥ (June-July) was over, "not a drop of rain fell from the heavens; and, in like manner, the months of Sāwan and Bhādon passed away. For want of water the world was in despair, and people went mad with hunger. Things unknown as food were eaten. The husband abandoned the wife, the wife the husband; parents sold their children; time increased the evil; it spread far and wide. Even the insects died, they had nothing to feed on. Thousands of all ages became victims to hunger. Those who procured food to-day ate twice what nature required. The wind was from the west, a pestilential vapour. The constellations were always visible at night, nor was there a cloud in the sky by day, and thunder and lightning were unknown. Such portents filled mankind with dread. Rivers, lakes and fountains were dried up. Men of wealth meted out the portions of food; the ministers of religion forgot their duties. There was no longer distinction of caste, and the Sūdra and Brāhman were undistinguishable. Strength, wisdom, caste, tribe, all were abandoned, and food alone was the object. All was lost in hunger. Fruits, flowers, every vegetable thing, even trees were stripped of their bark, to appease the cravings of hunger; nay, *man ate man*! Cities were depopulated. The seed of families was lost, the fishes were extinct, and the hope of all extinguished."

Famine of
1764.

The year 1764 must have been one of severe famine, for Tod writes that flour and tamarinds were equal in value, and were sold at the rate of a rupee for one pound and a half.

Famine of
1812,
and of 1833.

In 1812-13 grain failed and was not to be purchased, but there was plenty of grass and the herds were saved; and the State was seriously affected in 1833-34.

Famine of
1868-69.

The rainfall in 1868 was partial and deficient; the autumn crops, except in the south, were poor, and as there was no store of grain in the country, the markets were seriously disturbed. In September and October an actual scarcity of food was felt, but by advancing more than a lakh of rupees to dealers for the purchase of grain, by suspending duties and by opening the State granaries, the Darbār was able to tide over the crisis, and in a short time to flood the markets with an

abundance of food. Prices, however, remained high, wheat selling at eight seers for the rupee. The spring crops, at one time promising, were injured by rain in February and March 1869, and the harvest was a poor one, which again disturbed the markets, wheat rising to six seers. Poor-houses were opened at the capital and at Bhilwāra, Chitor and Kūmbhalgarh, and boiled Indian corn was gratuitously given to all applicants. The Darbār spent nearly two lakhs on relief works and subscribed Rs. 25,000 to the charitable grain club formed at Udaipur, while its loss in customs and *māpa* (town) dues alone was about two lakhs. In 1869 the rainfall was again below the average, and the State, though not actually afflicted with famine, underwent a season of great scarcity. The dire distress in the neighbouring territories, and the exodus consequent thereon threw a famine-stricken multitude into Mewār, and the capital was overrun with thousands of poor wretches, who were not only starving but perishing from disease engendered by want. The Mahārānā instituted large measures of relief that fully met the crisis and gained him a great name in the country. The expenditure on cooked food at the capital and in the districts was Rs. 80,000, and it was estimated that nearly two million persons were fed in addition to the poor who ordinarily receive *sadda barat* or food in charity. Relief works cost nearly Rs. 1,80,000, and are said to have given employment to more than 420,000 persons. Owing to the scarcity of grass, the loss of cattle was great; cholera and fever claimed many victims; and prices were kept down to seven seers of wheat, and eight and a half of barley and Indian corn per rupee.

In 1888 the rain ceased in August, and relief works, started in the Hilly Tracts, gave employment to many starving Bhils.

In 1899 the rainfall was very scanty, less than ten inches being received at the capital and only four inches in some parts; moreover, there was little or no rain after June. The autumn crops failed and fodder was exceedingly scarce. Relief works and poor-houses were started in September, but were at first confined to the *khālśa* area, or about one-fourth of the State, and even here the Darbār's efforts to relieve distress were seriously hampered by the incapacity of its officials. In the Hilly Tracts the famine was very acute, and the situation had become desperate by November 1899 when the Baniās refused to make advances and the *bhāmāt* chieftains would not come to terms with the Darbār regarding loans. Elsewhere the relief measures were, save in the estates of a few nobles, very unsatisfactory as the *jāgirdārs* generally failed to realiss their responsibilities and were throughout indifferent, if not obstructive.

The greatest difficulty was experienced in conveying grain to places remote from the railway, as most of the cattle had been removed or had died and the price of camel-hire was almost prohibitive. Again, when the famine was at its height in May 1900, cholera broke out with great severity and caused heavy mortality, particularly at the capital which was crowded with Bhils in search of relief and which lost five per cent. of its population within a fortnight, at Kherwāra which was decimated, and at the relief work near Lāmbia.

Scarcity of
1888.

Famine of
1899-1900.

In the whole State more than 34 million units* were relieved, namely about 27½ million on works and 6½ million gratuitously, and the total expenditure is reported to have been nearly twenty-five lakhs of rupees. The only large work of any importance was the earth-work of the Bāran-Ajmer-Mārwār Railway; it was carried out on the lines of the Famine Code for Native States, whereas on other works no system of task and classification was ordinarily attempted. The prices of food grains were fairly steady and averaged nearly nine seers in the case of wheat, ten in that of *jowār* and ten and a half in that of maize; they reached their highest point in November 1899 and July 1900, namely between six and seven seers per rupee.

In the words of the official report on the famine—"No administration was subjected to more severe and searching criticism, both official and public, than that of the Mewār Darbār. There was unquestionably a large amount of mortality and suffering which should have been avoided. The Darbār was sincere in its desire to save life and relieve distress, but was unable to shape its relief policy on the lines which the Political authorities considered most suitable for the emergency; and its strained relations with the leading *jāgīrdārs*, and the inefficiency of the subordinate officials largely contributed to bring about this result. Over the *khāṣṭi* area the relief was, on the whole, adequate, though not administered according to the Code, but there was a large amount of unrelieved suffering in the *jāgīr* villages and among the Minās and Bhils of the hilly country." It was estimated that from twenty-five to thirty per cent. of the Bhils died, and the difficulty of saving these wild people, many of whom preferred starvation to working for famine wages, was enormous.

The deficient rainfall in 1901, coupled with a plague of rats, caused scarcity over about 750 square miles of Mewār, and famine, though not intense, in the Hilly Tracts. Nearly three million units were relieved on works and gratuitously at a cost of about two lakhs.

The chief steps taken to secure protection from the extreme effects of famine and drought have been the opening up of the country by railways and roads, and the construction of irrigation works, but much remains to be done. As remarked in Chapter IV, little or no use has yet been made of the large rivers which traverse the State, and quantities of water are allowed to go to waste yearly; the formation of a special Irrigation department is a step in the right direction, and it is to be hoped that the Darbār will, as its funds permit, put in hand some of the projects suggested by Sir Swinton Jacob and Mr. Manners Smith, and thus make Mewār still more secure.

Famine of
1901-02.

Protective
measures.

* A "unit" means one person relieved for one day.

CHAPTER X.

ADMINISTRATION.

The administration is carried on by the Mahārānā, assisted by two ministerial officers who, with a staff of clerks, form what is called the *Mahakma khās* or chief executive department in the State. All power, even in matters of routine, is, however, retained by the Mahārānā in his own hands, and this, while throwing an immense amount of work upon His Highness, entails considerable delay in the disposal of business. Subordinate to the *Mahakma khās* are a number of departments with a separate officer at the head of each. Among these may be mentioned the Revenue under the *Hakim Māl*; the Treasury in charge of a *Deroga*; the Customs under a Superintendent; the *Nijsen sabhā* or *Jangī fauj*, i.e. the regular army, under a Rājput Sardār, who is sometimes called the Commander-in-Chief; the Public Works under the State Engineer; the Railway under a European Manager; the newly formed Irrigation department, also under European supervision; and the Mint.

For administrative purposes the State is divided into eleven *zilas* and six *parganas*, a list of which is given in Table No. VII in Volume II.B. An official styled *Hakim* is in charge of each of these seventeen divisions or districts, and all the *Hakims* are for revenue purposes under the *Hakim Māl* except those of the *Magrā zila* and the *Bāgor*, *Khamnor*, *Kūmbhalgarh* and *Sāra parganas*, who deal directly with the *Mahakma khās*. The only difference between *zilas* and *parganas* is that the former are larger and are split up into two or more subdivisions, with a *naib-hakim* in immediate charge of each, while the latter, with one exception (*Kūmbhalgarh*), have no such official as a *naib-hakim*.

Administrative divisions.

Political relations between the Darbār and the Government of India are conducted through the Resident and the Governor General's Agent for Rājputāna. In the south-west of the State the Resident is assisted by the Commandant and second in command of the Mewār Bhil Corps, who are respectively Political Superintendent and Assistant Political Superintendent of the Hilly Tracts, and as such are in political charge of various *bhāmū* and *Girāsia* chieftains, namely the Raos of Jawās, Mādri and Pāra, and the Thākurs of Chāni and Thāna in the case of the former, and the Raos of Jura and Oghna and the Rannā of Panarwā in that of the latter.

Relations between the Darbār and Government.

Mention may here be made of the tract known as Mewār-Merwāra. The District of Merwāra was subdued between 1819 and 1821 by a British force nominally aided by Udaipur and Jodhpur troops, and both these States put forward claims to share in the conquered territory. Three *parganas* (Todgarh, Dewair and Sāroth) were allotted to Udaipur.

Mewār-Merwāra.

pur, two to Jodhpur, and the remaining four were retained by the British Government. For about two years the Udaipur *parganas* were administered by Captain Tod in the name of the Mahārānā, but in May 1823 they were transferred to the British Government for a period of ten years, and at that time consisted of seventy-six villages. The Mahārānā was required to pay nothing towards the expenses of management beyond a sum of Chitori Rs. 15,000 (Government Rs. 12,000) yearly as his contribution to the cost of a local corps (the Merwāra Battalion), which had been raised to preserve order; and as he profited largely by this arrangement, he readily agreed to its continuance for a further period of eight years, and engaged to pay Chitori Rs. 5,000 a year towards the cost of the administration in addition to the Rs. 15,000 for the local corps.

This engagement expired in May 1841 and was not renewed, but the Mahārānā expressed his readiness to allow his villages to remain under British management for such time as suited the convenience of Government. So matters continued till 1883 when fresh arrangements were concluded. These were briefly that the British Government should continue to administer Mewār-Merwāra, and should accept the revenues thereof in full discharge of the Udaipur State's contributions towards the cost of management of the tract and the expenses of the Mewār Bhil Corps and of the Merwāra Battalion, and that no demand should be made upon the Darbār for arrears of payment, which at that time amounted to upwards of Rs. 76,000. The Mahārānā was also given a distinct assurance that his rights of sovereignty over Mewār-Merwāra were nowise prejudiced by this arrangement, and it was further stipulated that should the receipts from the tract in any year exceed Rs. 66,000, which sum represents the contributions payable by the Darbār for the cost of the administration and the expenses of the two local corps, the surplus money should be paid in full to the Udaipur State. This arrangement is still in force, and the number of Mewār-Merwāra villages is now reported to be ninety-four, namely sixty-one in the Todgarh *tahsīl* and thirty-three in the Beāwar *tahsīl*; in addition the Darbār has a half-share in nine other villages in the *tahsīl* last mentioned.

CHAPTER XI

LEGISLATION AND JUSTICE.

In the administration of justice the courts of the State are guided generally by the Codes of British India, Hindu law and local custom. In 1872-73 the Indian Penal and Criminal Procedure Codes were adopted and promulgated as the law of the land, and criminal cases are usually disposed of in accordance therewith, but death sentences are rarely passed. It may be of interest to mention that execution by hanging was carried out for the first time by order of the Darbār in 1878, and that prior to that year a criminal sentenced to death was always blown away from a gun. The only local laws in force are a series of regulations dealing with Stamps, Registration and the execution of decrees, and a code of rules for the better administration of the State (No. I of 1880); the last named, though nominally still in force, has been generally overlooked. In the Stamps regulations of 1873 it was ordered that five per cent. of the total amount claimed by a plaintiff should be affixed in stamps to his petition, whereas the previous custom was to levy in cash a fee of ten per cent. of the value of the suit from the plaintiff and of five per cent. from the defendant.

Legislation.

The courts in the State may be grouped under three classes, namely (i) those deriving their authority from the Darbār; (ii) those established by the Governor General in Council; and (iii) others or interstatal; and they will be dealt with in this order.

Various courts.

Of the local or State courts, the lowest are those of the *naib-hākims*, thirty-five in number; their powers are neither defined nor formally recognised by the Darbār, but as Assistants to the *Hākims*, these officials are permitted to relieve the latter of part of their work by trying petty cases, both civil and criminal, occurring within their respective charges.

Local or State courts.

At the capital and its suburbs the Police Superintendent decides civil suits not exceeding Rs. 50 in value, and in criminal cases can sentence to one month's imprisonment, Rs. 51 fine and twelve stripes; there is no appeal against his decisions but they can be revised by the Mahendraj Sabhā.

The *Hākims* of *zilas* can dispose of civil suits not exceeding Rs. 5,000 in value, and pass a sentence of imprisonment up to a term of one year and fine up to Rs. 500; their orders in suits not exceeding Rs. 50 in value are final. The powers of *Hākims* of *parganas* are identical with those just described except that a sentence of more than six months' imprisonment cannot be awarded.

Appeals against the decisions of *Hākims* (except in the case of the Magrā *zila*) and cases beyond their powers are heard by one of two

courts at the capital, namely either the Civil Court (*Hākim Dīvānī*) or the Criminal Court (*Hākim Faujdārī*). The Judge of the former decides suits not exceeding Rs. 10,000 in value, while the *Faujdār* can sentence to three years' imprisonment, Rs. 1,000 fine and twelve stripes.

The highest court is the Mahendrāj Sabhā or Judicial Council, consisting (at the present time) of eight members with His Highness as President. When attended by members only, it is called the *Ijlās māmālī* and, besides disposing of appeals against the orders of the two courts last described and of the *Hākim* of the Magrā zila, it can itself decide suits not exceeding Rs. 15,000 in value and pass a sentence of seven years' imprisonment, Rs. 5,000 fine and twenty-four stripes, but all its decisions are subject to the confirmation of the Mahārānā. This same tribunal, when presided over by His Highness, is called the *Ijlās kāmīl*; it deals with all serious and important cases, and is the final Court of Appeal.

Courts of
jāgirdārs.

The above is a list of courts in the *khālśa* area. The Darbār claims full jurisdiction in all the *jāgīr* estates save those of fourteen of the first class nobles to whom limited powers were granted in 1878-79. The names of the fourteen estates are Amet, Asind, Badnor, Banera, Bari Sādri, Bedla, Begūn, Bijolia, Delwāra, Kāchola, Kānor, Kurābar, Pārsoli and Sardāgarh. In accordance with the rules of procedure (*kalambāndī*) drawn up in 1878, these *jāgirdārs* can try all cases in which both parties are their subjects, and the Darbār exercises no interference beyond the hearing of appeals; but the occurrence of cases of murder, *satī*, dacoity, highway robbery attended with homicide or threats of death, traffic in children, and uttering of base coin has to be reported; and the proceedings of the *jāgirdār* in connection therewith have to be submitted for the Mahārānā's approval. The rules also define the procedure in cases in which one of the parties is a *khālśa* subject or a resident of some other estate, and deal with other details. Similar jurisdiction was offered to, and declined by, the remaining first class nobles in 1878-79, and the result is that neither they nor any of the minor *jāgirdārs* have any defined powers at all.

It is believed, however, that all *jāgirdārs* of the first class and even some of the second, such as Dārīāwad, have always exercised civil and criminal powers within the limits of their estates. The object of the *kalambāndī* was to regulate these powers and bring the procedure in *jāgīr* courts into line with that of the State courts which had just been constituted, and not to confer any fresh powers; and the fact that certain nobles refused at the time to accept the *kalambāndī* does not necessarily imply that they ceased to have any judicial powers whatsoever, but only that their powers have never been defined.

Courts in the
bhūmāt.

In the Hilly Tracts the *bhūmāt* and Gīrāsīa chieftains exercise full authority within the limits of their respective estates, except in cases of heinous crime. These latter are investigated by them, and the file and decision are then forwarded through the Political Superintendent and Resident to the Darbār for confirmation.

British
courts.

Turning now to courts established by the Governor General in Council, mention may first be made of those having jurisdiction in

that portion of the State which is occupied by the Rājputāna-Mālwa Railway. Numerous British enactments have been extended to these lands, and all the civil suits are disposed of by the Cantonment Magistrate of Nasirābād, who has the powers of a Court of Small Causes and a District Court. Criminal cases are decided either by an Assistant Superintendent or the Assistant Inspector General of the Railway Police, (who have respectively second and first class magisterial powers), or by the Cantonment Magistrate of Nasirābād (a District Magistrate), while the Commissioner of Ajmer is the Sessions Judge, and the Governor General's Agent the High Court.

In the cantonments of Kherwāra and Kotra the Commandant of the Mewār Bhil Corps exercises, as Political Superintendent of the Hilly Tracts, the powers of a magistrate of the first class; and throughout the territory the Resident, being a European British subject, is, like all Political officers accredited to Native States, a Justice of the Peace and, for certain purposes, a District Magistrate and a Sessions Judge.

There remain the interstatal courts, namely the Mewār Court of Vakils and the Border Courts.

The former was established about 1844 with the special object of *securing justice to travellers and others, who suffered injury in territories beyond the jurisdiction of their own chiefs, and it takes cognisance only of offences against person and property which cannot be dealt with by any one State.* It is under the supervision of the Resident and is composed of the Vakils in attendance on him; it is simply a court of equity, awarding both punishment to offenders and redress to the injured, and though far from perfect, is well-adapted to the requirements of the country. Appeals against its decisions lie to the Upper Court of Vakils at Abu, and sentences exceeding five years' imprisonment or awards for compensation exceeding Rs. 5,000 require the confirmation of the Upper Court. The average number of cases decided yearly by the Mewār Court of Vakils during the decade ending 1900-01 was thirteen, and nineteen were disposed of in 1904-05.

Border Courts are somewhat similar to, though rougher than, the Courts of Vakils, but are intended only for a very rude state of society where tribal quarrels, affrays in the jungle, the lifting of women and cattle, and all the blood feuds and reprisals thus generated have to be adjusted. They were established with the special object of providing a tribunal by which speedy justice might be dispensed to the Bhils and Girāsias inhabiting the wild country in the south and south-west, and are held on the borders of Mewār and Bānswāra, Dūngarpur, Jodhpur, Partābgarh and Sirohi and the States under the Mahi Kāntha Agency. The courts usually consist of the British officers in political charge of the States concerned, and after hearing the evidence, they either dismiss the case or award compensation to the complainant. There is little or no attempt at the direct punishment of offenders. No appeal lies against decisions in which both officers concur; but when they differ, the cases are referred to the Governor General's Agent, whose orders are final.

Interstatal
courts.

Court of
Vakils.

Border
courts.

CHAPTER XII.

FINANCE.

Finance in
former times.

Of the revenue of the State in olden days very little is known. In the beginning of the sixteenth century, when Mewār under the famous Sangrām Singh reached the summit of its prosperity, the yearly income is supposed to have been ten crores of rupees or ten million sterling, but this was more probably the revenue of practically the whole of Rājputāna east and south-east of the Arāvallis. About two hundred years later, the State had a revenue of upwards of a million sterling, towards which the lead and zinc mines of Jāwar and Dariba contributed three lakhs (£30,000), yet in less than half a century Mewār had been almost annihilated and had lost some of its fairest districts, with the result that just before the treaty with the British Government was concluded the annual revenue of the *khālsa* or crown lands is said to have been no more than half a lakh of rupees.

Such was the state of affairs when Captain Tod assumed management, but under his guidance the *khālsa* revenue increased from about Rs. 4,41,000 in 1819 to nearly Rs. 8,80,000 in 1821, and the estimate for 1822, when he left the country, was between eleven and twelve lakhs. In 1837 when the Mahārānā was seeking a reduction of his tribute, his minister handed in a statement in which the annual receipts were shown as about $9\frac{1}{2}$ lakhs and the disbursements at more than $11\frac{1}{2}$ lakhs, and in forwarding this document to Government, the Political Agent remarked that the accounts had been made up for the occasion. Again, in 1843, the revenue was reported to be 13·7 lakhs, the expenditure 16·5, and the debts 29 lakhs, but after the tribute had been reduced in 1846, the finances were better managed and expenditure was kept within income. During the minority of Mahārānā Shambhu Singh the State was so economically and successfully administered by the Political Agent that by November 1865 all the debts had been liquidated, and the treasury contained thirty lakhs in the local currency (about $22\frac{1}{2}$ lakhs British) or "upwards of a year's revenue."

Present
revenue and
expenditure.

Subsequently, the revenue increased steadily till it exceeded twenty-seven lakhs (British currency) in the year ending July 1888, and for the four or five years preceding the great famine of 1899-1900, it is said to have averaged about twenty-eight lakhs, but it has since declined, and the ordinary receipts in a normal year are now estimated at between 26 and $26\frac{1}{2}$ lakhs. The chief sources of revenue are, in Imperial currency:—land revenue 13·6 lakhs; customs (including payments made by Government under the salt agreement of 1879) 7·2 lakhs; the Udaipur-Chitor Railway more than 2 lakhs; tribute from *jāgīrdārs* 1·3 lakhs; and court-fees and fines Rs. 38,000. The

ordinary expenditure is believed to be about Rs. 50,000 less than the income, and the main items are:—army including police 7½ lakhs; privy purse and palace 4 lakhs; civil and judicial staff 3·2 lakhs; tribute to Government 2 lakhs; Public Works department 1·8 lakhs; stables, elephants, camels, etc. 1·3 lakhs; charity about 1·2 lakhs; and the Udaipur-Chitor Railway about a lakh.

The above figures, it must be remembered, represent only the fiscal receipts and disbursements, that is to say the *khālsa* revenue and expenditure, and they have no claim to absolute accuracy. Less is known of the finances of this State than perhaps of any other in Rājputāna; there has been no direct interference in its affairs for many years, and such knowledge as we have of its revenue and expenditure is derived from the statements received annually from the Darbār, which, however, contain no details whatever. There is little or no information regarding the income of the numerous *jāgīrdārs* and *muāfidārs*, but it has recently been estimated at about fifty lakhs, and consequently the gross annual revenue of the Udaipur State may be said to be about seventy-six lakhs of Imperial rupees.

So far as is known, the State is free from debt, but a sum of about Rs. 1,80,000 (being the balance of a loan made by Government during the famines of 1899-1900 and 1901-02) is due from the *bhāmīā* chieftains of the Hilly Tracts, and the Darbār has made itself responsible for its repayment.

Financial position.

Five different kinds of local silver coins are current in Mewār, namely Chitori, Udaipuri, Bhilāri, Sarūp Shāhi and Chandori, but the first three are no longer minted. The rate of exchange with the British rupee fluctuates almost daily and depends generally on the export and import trade. At the present time (June 1906), in exchange for one hundred British rupees one would get approximately 121 Sarūp Shāhi, or 127 Chitori, or 129 Udaipuri, or 145 Bhilāri, or 257 Chandori.

Coinage.

The Sarūp Shāhi coins consist of the rupee, eight-anna, four-anna, two-anna and one-anna pieces, and are named after Mahārānā Sarūp Singh. On either side are inscriptions in Hindī, namely on the obverse *Chitrakuta Udayapur—Chitrakuta* being the Sanskrit form of the modern Chitor—and on the reverse *Dost-i-London*, the friend of London. The Sarūp Shāhi is now the standard currency of the State, and the rupee is said to contain 135 grains of silver.

The Chandori coins are named after Chand Kunwar Bai, sister of Mahārānā Bhīm Singh. It is said that Bhīm Singh gave away so much in charity that his sister persuaded him to issue these coins of less value than the Chitori and Udaipuri, hoping thereby to diminish the expenditure. The original Chandori coins bore a Persian inscription on either side and were current till about 1842 when Mahārānā Sarūp Singh called them in and, melting them down, issued new ones, bearing a number of symbols which have no signification. The present Chandori coins are of the pattern just described, and the rupee contains only 97½ grains of silver; they are still used mainly for charitable purposes, weddings, etc.

The State has also its gold *mohurs*, inscribed like the Sarūp Shāhi coins above mentioned, and copper pieces (locally called *dhingla*) of which sixteen go to the anna.

Mints were formerly worked at Bhīlwāra, Chitor and Udaipur, but the two former are now closed. The gold and silver coins are struck at Udaipur, and the copper pieces at Umarda, a village seven miles to the east.

A full account of the coins issued by the rulers of Mewār will be found in Webb's *Currencies of the Hindu States of Rāj-putāna*.

CHAPTER XIII.

LAND REVENUE AND TENURES.

The principal tenures in the State are *jāgīr*, *bhūm*, *sāsan* and *khālsa*, and it has been estimated that if the territory be divided into 18½ parts, seven would be *jāgīr* or *bhūm*, three *sāsan* and the rest *khālsa*.

Tenures.

Originally the word *jāgīr* was applied only to lands held on condition of military service, but it has since obtained a wider application, and grants of land, whether in recognition of service of a civil or political nature or as marks of the personal favour of the chief, have all been enrolled as *jāgīr*. Hence the *jāgīrdārs* may be divided into two classes, namely (i) Rājputs and (ii) others, such as Mahājans, Kāyasths, etc.

Jāgīr.

The Rājputs, with a few exceptions, pay a fixed annual tribute, called *chhatund* because it was supposed to be one-sixth of the yearly income of their estates, and have to serve with their contingents for a certain period every year. All pay *nazarāna* on the succession of a new Mahārānā and on certain other occasions, while most of them pay a fee called *kaid* on themselves succeeding to their estates. On the death of a Rājput *jāgīrdār*, his estate immediately becomes *khālsa* (i.e., reverts to the Darbār) and so remains until his son or successor is recognised by the Mahārānā, when it is again conferred and a fresh *pattā* or lease is given. Lastly, an estate is not liable to confiscation save for some grave political offence.

Rājput
jāgīrdārs.

From *jāgīrdārs* other than Rājputs, the tribute above mentioned is not exacted, but they have to serve their chief when called on, and pay *nazarāna* etc.; and if a *jāgīrdār* (Rājput or otherwise) have no son, he can adopt only with the sanction of the Darbār.

Other
jāgīrdārs.

Mention may here be made of the first class nobles, all of whom hold on the *jāgīr* tenure. Though still generally termed the *Solah* (16), they now number 22*, and they enjoy rights and privileges which do not prevail to the same extent in any other part of Rājputāna. In *darbār* they take rank above the heir apparent in consequence of the latter having attended the court of the emperor Jahāngīr; and when one of them enters the Mahārānā's *darbār*, the entire assemblage, including His Highness, rises to receive him, and the ceremonial is most intricate.

Those holding on the *bhūm* tenure may be classed in two groups, namely the petty chieftains of the Kherwāra and Kotra districts (or *bhūmāts*), who pay a small tribute to the Darbār and are liable to be called on for local service, and the *bhūmīās* of other parts of Mewār,

Bhūm.

* For a list see Table No. XIX in Vol. II. B.

who pay a nominal quit-rent (*bhūm barār*) and perform such services as watch and ward of their village, guarding the roads, escorting treasure etc. The *bhūmīās* last mentioned are all Rājputs; they pay no fee on succession and, so long as they do not neglect their duties, hold for ever.

Sāsan. Land is granted on the *sāsan* or *muāfi* tenure to Brāhmins, Gosains and other priestly castes, as well as to Chārāns and Bhāts. The holders neither pay tribute nor (save in the case of what are called *chākrāna* lands) perform service, but miscellaneous taxes are sometimes recovered from them. Lastly, no land held on any of the three tenures above described—*jāgīr*, *bhūm* and *sāsan*—can be sold though mortgages are not uncommon.

Khālsa. The tenure in the *khālsa* or crown lands is *ryotwāri*, and the *ryot* or cultivator is generally undisturbed in his possession so long as he pays the land revenue (*bhog* or *kāsil*). Two varieties of this tenure exist, namely *pakkā* or *bāpoti*, and *kachchā*. The former gives the occupier rights of mortgage and sale, and an indestructible title to the land so long as he pays the assessment upon it. Even if ejected for non-payment or driven away by misfortune and losses, he may at any time reappear and claim the inheritance of his ancestors by paying the revenue in arrears as well as that of those years in which the land remained uncultivated during his absence. Under the *kachchā* tenure, the occupier is little better than a tenant at will; the land is simply leased for cultivation and can be resumed at any time.

Land revenue system.

In former days the land revenue was usually realised in kind, and the share of the State varied in every district, in nearly every village, for almost every crop, and for particular castes. The agriculturist by profession always surrendered the largest share, while Brāhmins, Rājputs, Mahājans, and sometimes Nais, Telis and others were favoured. The amount appropriated by the Darbār ordinarily ranged from one-fourth to one-half of the produce—the latter being most common—and it was realised in one of the two following ways, namely by an actual division of the produce, called *batai*, or by division based on a conjectural estimate of the crop on the ground, known as *kankūt*. In addition, an impost called *serāna* was frequently exacted; it was originally one seer per maund on the Darbār's share, but in some villages was as high as ten seers. Again, a money-cess called *barār* was often levied, the amount being limited only by the forbearance of the revenue officials or the capability of the village to pay. Both these cesses appear to have been rough attempts at equalisation or enhancement of demand, for where the State share was one-fourth or one-third, they were heavy, while where it was one-half, *serāna* was often not taken at all.

Cash rates were applied to valuable crops such as sugar-cane, cotton, hemp and vegetables in the *kharif*, and poppy and tobacco in the *rabi*, and, like rates in kind, varied greatly.

In a system like the above, a regular settlement had no place. The State revenue was entirely dependent on the crops grown, the

amount of land under cultivation, and the chances of the seasons. A remedy was from time to time attempted by a resort to the system of farming entire districts for fixed annual sums, but the lessees were mostly Darbār officials, rarely men of wealth and responsibility, and the *ryot* was more than ever liable to oppression and exaction. The farmer was not slow to take advantage of his opportunities, and the leases generally ended in his withdrawal or removal, the deterioration of the district, and the accrual of arrears. In some parts summary settlements were effected for short terms with the heads of villages, but they either failed or were not renewed.

The advantage of a regular settlement was continually discussed, and at last in 1871-72 an effort was made to carry one through. The cultivated area of the villages was roughly measured, and the soils classified in accordance with the current usage of the people. An average of the actual collections in each village for the previous ten years was in most cases adopted as the *jamā* or revenue demand, and summary rates were fixed for each class of soil in accordance with its estimated value. The arrangement was introduced in various districts for terms ranging from three to ten years, but on the departure of the minister, Mehta Panna Lāl, in 1874-75 the plan at once collapsed and, from the following year, matters reverted to their old course.

In 1878, however, the late Mahārānā decided to have a regular settlement, and the services of Mr. A. Wingate of the Bombay Civil Service were secured in 1879. Preliminary operations were completed by 1884, and the settlement was introduced for a term of twenty years between 1885 and 1893 in the following districts which comprise all the level and best cultivated portions of the State, namely the *zilas* of Bhilwāra, Chitor, Chhoti Sādri, Jahāzpur, Kapāsan, Māndalgarh, Rāsmi and Sahran, the *parganas* of Hurra and Rājnagar, and two *tahsils* of the Girwā *zila*. The revenue was assessed according to the class and value of the soil, and the rates varied from 1½ annas per acre of the worst land to Rs. 15 per acre of the best irrigated land. The following are the highest and lowest rates* per acre for the four classes of soil:—*kālī* irrigated Rs. 15 and Rs. 3, unirrigated Rs. 6 and annas six; *bhūri* irrigated Rs. 12 and R. 1-8, unirrigated Rs. 4-8 and three annas; *retri* irrigated Rs. 9 and annas nine, unirrigated fifteen annas and 1½ annas; *rāli* irrigated Rs. 7-8 and R. 1-14, unirrigated Rs. 2-4 and 1½ annas.

These rates are on the whole lower than those formerly prevailing, and have been paid without difficulty. Up to the famine of 1899-1900 waste land was being constantly brought under cultivation, but since then not only has all progress in this respect been arrested but much of the land previously occupied has been thrown out of cultivation, and the land revenue has been reduced by about ten per cent. For this reason and also because in some districts the period of twenty years has expired, a revision of Mr. Wingate's settlement is urgently required, and it is hoped that it will be taken in hand shortly.

In the districts not settled the land revenue is realised either

Settlement
of 1885-93.

* In British currency.

according to the *batai* system already described or according to the *bighori* system. The latter is applied to poppy, cotton and sugar-cane and is a money rate per *bigha*, varying with the crop sown and the nature of the soil. The rates per acre work out thus: poppy Rs. 3 to Rs. 12; cotton R. 1-2 to Rs. 7-8; and sugar-cane Rs. 6-12 to Rs. 22-8—all in British currency.

CHAPTER XV.

PUBLIC WORKS.

The Public Works department consists of an Engineer, two surveyors and five overseers. Of the latter, one has his headquarters at the capital, another at the Jai Samand lake, and the remaining three are in local charge of works in the Chitor, Jahāzpur and Sahran sīlas. The duties of the department are to look after all State buildings, roads, irrigation tanks and canals, to prepare plans and estimates of new works, and to carry them out when sanctioned by the Mahārānā; but, as already stated in Chapter IV, the charge of most* of the tanks and canals has been recently transferred to the new Irrigation department, to whom a yearly allotment of Rs. 75,000 has been promised.

The department.

During the ten years ending 1890-91 the average annual expenditure was nearly 3½ lakhs, and during the succeeding decade a little more than three lakhs. Of these sums, about Rs. 70,000 were spent on irrigation works and the balance on roads and buildings. Expenditure in connection with the railway has been excluded as it does not concern the department. From 1901-02 to 1903-04 the allotment was reduced by about half a lakh, and in 1904-05 the actual outlay was only Rs. 1,57,070, of which more than fifty-eight per cent. was spent on repairs, thirty-three per cent. on original works, including the completion of the electric light installation at the palace, and eight per cent. on establishment.

Average yearly expenditure.

Among the more important works carried out by the department during the last twenty years may be mentioned the Fateh Sāgar which, with its fine embankment called the Connaught *bandh*, cost about 4·8 lakhs; the additions to the palace; the Victoria Hall, a museum for the indigenous products of Mewār which, with library and reading-room, cost about a lakh; the Lansdowne Hospital (Rs. 48,000); the Walter Hospital for women (Rs. 20,000); and the Central jail.

Principal works.

* The Jai Samand, Pichola and Fateh Sāgar are still under the Public Works department.

CHAPTER XVI.

ARMY.

State troops. The military force maintained by the State numbers 6,015 of all ranks, namely 2,549 regulars and 3,466 irregulars.

Regulars. The regular troops consist of 1,750 infantry, 560 cavalry and 239 gunners, and they are quartered at the following places: Chitor, Jahāzpur, Kūmbhalgarh, Māndalgarh and Sarāra. The infantry and cavalry are armed with muzzle-loading smooth-bore muskets and carbines obtained many years ago from Government, and though not unacquainted with drill, are of no real military value. The State owns 128 guns of various calibres, and of these fifty-six are said to be serviceable. Among them is an ingenious imitation of a mountain battery, consisting of six small guns (of local manufacture) which are carried on ponies, and are served by thirty-one gunners. The battery is located at Sarāra, the headquarters of the Magrā *zila*, and the guns answer their purpose in that they are portable and sufficient to overawe any unruly Bhil hamlets.

Irregulars. The irregular troops comprise 3,000 infantry and 466 cavalry; they are chiefly employed on police duties in the districts, and are described as an undisciplined, ill-paid and variously armed force. The total cost of the regular and irregular troops is about 6½ lakhs a year.

Jāgīr militia. In addition, the usual contingent of horsemen and foot-soldiers is supplied by the *jāgīrdārs* in accordance with the *sanads* or agreements by which they hold, but the number that attend is not known. The majority of the *jāgīrdārs* are supposed to serve for three months every year with one horseman and two foot-soldiers for every Rs. 1,000 of revenue, but there is no uniformity. These feudal quotas are inferior even to the irregular troops above described and, like them, are employed on police duties or as messengers or for driving game.

Contribution to local corps. The State maintains no Imperial Service troops, but has, since 1822, contributed Rs. 12,000 yearly towards the cost of the Merwāra Battalion (which is mentioned in Chapter X* and which is now called the 44th Merwāra Infantry) and, since 1841, Rs. 50,000 yearly towards the cost of the Mewār Bhil Corps.

Mewār Bhil Corps. The latter regiment consists of eight companies (seven of Bhils, all belonging to the Hilly Tracts, and one chiefly of Hindustānis), and has a total strength of 718 of all ranks, namely six British and sixteen Native officers, eighty non-commissioned officers, and 616 men. It has its headquarters at Kherwāra, two companies at Kotra, and small detachments at Udaipur and usually at Dūngarpur. The corps

* See also Vol. I. A., Chapter XVIII, *Rājputāna District Gazetteer* (1904).

was raised between 1840 and 1844 with the object of weaning a semi-savage race from its predatory habits, giving it honourable employment, and assisting the Darbār in preserving order. The uniform of the Bhil sepoy of those early days was a scanty loin-cloth (he would wear no other); his arms a bow and arrows; and his distrust and suspicion were such that he would serve for daily pay only, deserting if that were withheld. Much good has been effected by the entertainment of these hill-men. Through the influence of those in the service and of the numerous pensioners, the entire Bhil population of these parts has been leavened with the germs of civilisation; forays into Gujarāt and the neighbouring States are less frequent than they used to be, and there is greater security of life and property.

In 1844 the corps was employed at Dūngarpur in suppressing an attempt by the ex-Mahārāwal of that State to set up an usurper, and in 1848 a detachment assisted in dislodging and expelling sundry gangs of Minā outlaws of Jodhpur and Sirohi that had taken refuge in the Arāvallis, whence they issued and plundered in the plains. Throughout the Mutiny of 1857 the regiment remained staunch. At that time a squadron of Bengal Cavalry was stationed at Kherwāra and left in a body for Nimach after endeavouring to persuade the Bhils to join it. The Bhils followed them up, killed every man and brought back their horses and accoutrements. A detachment subsequently operated against Tāntiā Topi's adherents in Bānswāra and Partābgarh, and gained the Mutiny medal. The regiment received its colours in 1862, and was placed under the Commander-in-Chief in India from the 15th February 1897, having, prior to that date, been directly under the Foreign Department of the Government of India and the Governor General's Agent in Rājputāna. During the famines of 1899-1900 and 1901-02 the corps did excellent work in the Hilly Tracts by hunting down dacoits, patrolling the country, and keeping order generally.

CHAPTER XVII.

POLICE AND JAILS.

State police.

The police force proper numbers 537 of all ranks, including thirty-six mounted men, and is located at the capital and in the adjoining Girwā district. It is armed with swords and batons, and is under a Superintendent who is directly responsible to the *Alahakma khās*. In the rest of the territory, police duties are performed by the irregular cavalry and infantry of the State and the contingents furnished by the *jāgīrdārs*. The men are neither drilled nor trained in any way, and are indifferently armed with country-made matchlocks and bayonets or swords. There is no one central authority; the force located in each district is under the immediate orders of the *Hākim* thereof, and the result is a want of cohesion and of community of interests which makes the detection of crime and the protection of the people a very difficult matter.

No reliable information is available regarding the working of the police, but the large amount of unreported and undetected crime, the numerous complaints of oppression, and the constant failure to arrest offenders or recover stolen property show that the force is far from efficient, even at the capital, and urgently needs reform.

Criminal tribes.

The only tribes classed as criminal are the Baoris and Moghias who numbered 1,400 at the last census, namely Baoris 448 and Moghias 952. Up to about twenty years ago they gave great trouble, and were described as professional dacoits, possessing both arms and camels, and maturing their plans and organising their expeditions with a skill which commanded success. The Darbār has from time to time endeavoured to control and reclaim them by taking away their arms and camels, giving them land, bullocks, seed, agricultural implements and *takāvi* advances, and by registering them and requiring them to attend a daily roll-call in their villages; and these measures appear to have been fairly successful. At the present time there are said to be 282 males on the register, and they possess about 1,564 acres of land (for which they pay the ordinary land revenue) and 650 head of cattle. They reside in different villages with other cultivators and not in separate settlements, and a special officer is appointed to supervise them.

Railway police.

Police duties on the Udaipur-Chitor Railway are performed by thirty-two men drafted from the City police above mentioned, while for the Rajputāna-Mālwa Railway the Government of India maintains a separate force, which belongs to the Bombay establishment and is under the orders of the Inspector-General of Police of that Presidency.

Jails.

The State possesses one Central jail (at the capital) and small prisons or lockups at the headquarters of each district.

The Central jail was opened in May 1887, when it took the place of two small forts outside the city walls which had till then been used as prisons. It was placed under the superintendence of the Residency Surgeon in 1888, was considerably enlarged in 1899-1900, and now has accommodation for 458 prisoners (405 males and 53 females). The daily average strength has varied from 402 in 1897 to 671 in 1902, while in 1905 it was 451. Similarly, the death-rate *per mille of average strength has varied from 22 in 1899 to no less than 437 in 1900*, when 203 prisoners succumbed, chiefly from dysentery, diarrhoea and general debility caused by the famine; the death-rate in 1905 was 20 per mille. The principal industries carried on are the manufacture of carpets, rugs, blankets, dusters, rope, and a coarse cloth known as *gajī*, and the profits on these manufactures are about Rs. 2,000 yearly. The cost of maintenance of the Central jail in 1905 was Rs. 25,262, or about Rs. 54 per prisoner. Further details will be found in Table No. XIII in Vol. II. B.

The Central
jail.

Of the jails in the districts nothing is known except that, excluding those at Chitor and Jahāzpur, they are mere lockups for persons under trial or sentenced to short terms of imprisonment, and are occasionally overcrowded and generally insanitary. An old building in Chitor fort is used as an overflow-jail when the Central prison is full, and is under the charge of the *Hākim*, while at Jahāzpur there is a suitable building for the accommodation of Mewār prisoners sentenced by the Court of Vakils at Deoli.

District
jails.

CHAPTER XVIII.

EDUCATION.

Literacy of
population.

At the last census 40,854 persons, or four per cent. of the people (namely 7·5 per cent. of the males and 0·2 per cent. of the females), were returned as able to read and write. Thus, in the literacy of its population Mewār stood sixth among the twenty States and chiefships of Rājputāna in 1901. Taking the population by religions, we find that the Jains come first with nearly 23 per cent. (43·5 males and 0·5 females) literate; next the Musalmāns with 7·9 per cent. (13·5 males and 1·5 females); and then the Hindus with 2·9 per cent. (5·4 males and 0·15 females). The Animists are practically all illiterate, and the remaining religions are so sparsely represented that they have been left out of account.

History.

Some forty odd years ago the only schools in the State were of the indigenous type, such as Hindu *pāthshālas* and Musalmān *mak-tabs*, in which reading, writing and a little simple arithmetic were taught, generally in the open air. The first State school of which we have any knowledge was opened at the capital in January 1863 during the minority of Mahārānā Shambhu Singh, and was called after him the Shambhuratna *pāthshāla*. For two years instruction was given only in Hindi, Urdu, Persian and Sanskrit, but in 1865 English began to be taught, and the number on the rolls in that year was 513. In 1877 a special class for the sons of Thākurs was started, but was so poorly attended that it was abolished in 1882. In 1885 the institution became a high school, affiliated to the Allahābād University, and has since been called the Mahārānā's high school; it has up to date passed fifty students for the Entrance and sixty-four for the Middle examination of that University, in addition to six students for the *Prāgya* (Sanskrit) examination of the Punjab University. The number on the rolls in 1905-06 was 389, and the cost of maintenance about Rs. 9,500.

The next oldest school is one for girls, which was established at the capital in 1866 and still exists. It was attended by 51 pupils in 1867, 82 in 1881, 72 in 1891, 109 in 1901, and 114 in 1905-06. The girls are taught needlework and a little Hindī, history, geography and arithmetic, and the yearly expenditure is about Rs. 550.

In the districts the Darbār paid no attention to education prior to 1872-73 when schools were opened at Bhilwāra and Chitor; these were followed by a school at Kotra in 1875 and by special institutions for Bhils at Jāwar and Rakhabh Dev in 1883, and at Bara Pāl and Padūna in 1884. On the death of Mahārānā Sajjan Singh at the end of 1884, a sum of two lakhs (local currency) was set aside with the object of establishing schools and dispensaries in the districts, and the number of educational institutions increased from sixteen in 1886

to twenty-five in 1891, thirty-four in 1894 and thirty-seven in 1899. There have been no additions since.

Besides the high and girls' schools already described, the Darbār maintains three primary vernacular schools at the capital. Two of them, called respectively Brāhmpuri and Kushāl Pāl, were opened in 1880, and the third some years later.

The above is a brief account of the State schools in Mewār, and it will be seen that their number rose from seven in 1881 to twenty-nine in 1891 and forty-two in 1901 and at the present time. Of these institutions, five, including one for girls, are at the capital and the rest in the districts. The number of students borne on the rolls was about 2,100 in 1891, 3,200 in 1901 and 2,726 on the 1st April 1906.

Between 1884 and 1894 the schools were administered by a special committee, which took considerable interest in its work and did much to encourage education, but this arrangement ceased in July 1894 when the management was taken over by the *Mahakma Khās*, and there has been but little progress since. The total State expenditure on education is about Rs. 24,000 yearly, of which rather more than one-half is derived from a cess of one anna in the rupee levied from the agriculturists of the districts under settlement. Elsewhere a small fee of one anna per student monthly is charged, but the children of the poor get their education free.

The United Free Church of Scotland Mission maintains seven primary schools, mostly at the capital or in the vicinity, which are attended by about 212 boys and 140 girls. The branch of the Church Missionary Society at Kherwāra has three boys' schools in the Hilly Tracts, and they are attended by about 62 pupils; there are regimental schools at Kherwāra and Kotra; and lastly, numerous private schools exist both at the capital and in the districts, but send in no returns to the Darbār.

The only secondary schools in the State are the high school at the capital and an anglo-vernacular middle school at Bhilwāra. The number on the rolls on the 1st April 1906 was 436, and the daily average attendance during 1905-06 was 283. Thus only 0·5 per cent. of the boys of school-going age (calculated at fifteen per cent. of the total male population) are receiving secondary instruction. The cost of these two institutions in 1905-06 was about Rs. 10,400.

Including the six Mission and two regimental schools, but omitting all the other private institutions (of which nothing is known), the State possesses forty-seven primary schools for boys, and they may be divided into upper (9) and lower (38). English is taught only at the school at Chitor. The number of boys on the rolls of these schools on the 1st April 1906 was about 2,700, and the daily average attendance during 1905-06 was 1,998. Thus it may be said that, excluding the students in all private schools except those maintained by missionary enterprise or by the Mewār Bhil Corps, about 3·4 per cent. of the boys of school-going age are under primary instruction.

The five institutions for female education are all primary, and four of them are kept up by the United Free Church of Scotland Mission

Management,
expenditure,
etc.

Private
schools.

Secondary
education.

Primary
education
(boys).

Female
education.

at a cost of about Rs. 1,000 a year. The number on the rolls of the five schools is 254, and the daily average attendance in 1905-06 was 187. The percentage of girls under instruction to those of school-going age is consequently about 0·05. Female education has made little headway as social customs in regard to child marriages and the seclusion of women of the well-to-do classes hinder its growth.

Special
schools.

There are no special schools in the State. A normal school for male teachers was started at the capital in 1885 but was closed in 1891. The need for a good school of this kind is very great as the qualifications of the present teachers are inferior.

Newspapers.

The only newspaper in the State is a weekly publication in Hindi, called the *Sajjan Kīrti Sudhākar*, of which only forty-seven copies are printed. It contains local news of no importance and extracts from English and vernacular papers.

CHAPTER XIX.

MEDICAL.

History.

The oldest medical institutions are of course the regimental hospitals of the Mewār Bhil Corps at Kherwāra and Kotra, and they date from the time when the corps was raised. The first State dispensary appears to have been opened at the capital in 1862, and accommodation for in-patients was provided in 1864, in which year also a branch dispensary was established at the same place. In 1869-70 a small hospital was opened at Kherwāra for the civil population, and was maintained partly from a monthly grant of Rs. 40 from the Darbār and partly from private subscriptions. In 1877 the United Free Church of Scotland Mission established a dispensary at Udaipur city, and thus in 1881 there were seven medical institutions in the State, including the hospital attached to the jail.

In the course of the next ten years the main and branch dispensaries and the Mission hospital at the capital were closed, and the Sajjan Hospital, the Walter Hospital for females, and the Shepherd Mission Hospital took their places. Several medical institutions were opened in the districts, and by the end of 1891 the State possessed eighteen hospitals and dispensaries, including the two regimental hospitals and the dispensary attached to the Residency which were maintained by the Government of India.

In 1894 the Sajjan Hospital was replaced by the Lansdowne Hospital, and the establishment of a dispensary at Māndalgarh in the same year, and of another for railway employees at the capital in 1900 raised the total number of medical institutions in Mewār to twenty in 1901. There have been no additions since. Of these twenty institutions, thirteen are maintained solely by the Darbār, three by the Government of India, two partly by Government and partly by private subscription, one by the Mission, and one by the Mahārāj Gosain of Nāthdwāra. Again, fourteen are hospitals, having accommodation for 274 in-patients (213 males and 61 females), while the rest are dispensaries. In 1901 more than 200,000 cases were treated, and about 7,700 operations were performed; the similar figures for 1905 were 148,579 and 6,603 respectively. Further details will be found in Tables Nos. XVI and XVII in Vol. II. B.

The institutions maintained by the State, both at the capital and in the districts, as well as the dispensary at Nāthdwāra and the small hospital attached to the Residency, have for many years been under the charge of the Residency Surgeon, and the hospitals at Kherwāra and Kotra are managed by the Medical Officer of the Mewār Bhil Corps. The Darbār spends from Rs. 22,000 to Rs. 25,000 yearly on its hospitals and dispensaries, of which sum about two-thirds represent the pay of the establishment, including allowances to

Management
and expenditure.

the Residency Surgeon for supervision, while another one-fifth or one-sixth is the cost of medicines.

The following is a brief account of the three more notable institutions, all of which are at the capital :—

Lansdowne
Hospital.

The Lansdowne Hospital, as already stated, took the place of the old Sajjan Hospital which was inferior both in accommodation and ventilation. It was erected in commemoration of Lord Lansdowne's visit to Udaipur in November 1891; the foundation-stone was laid on the 5th March 1892, and the hospital was opened on the 3rd July 1894. It is a fine building, constructed on modern scientific principles, and one of the best hospitals in Rājputāna; it has accommodation for forty-eight male and twelve female in-patients, and in 1905, 27,750 cases (601 being those of in-patients) were treated, and 1,361 operations were performed.

Walter
Female
Hospital.

The Walter Female Hospital takes its name from the late Colonel C. K. M. Walter, who was for many years the Resident here and was subsequently the Governor General's Agent in Rājputāna. The foundation-stone was laid by the Countess of Dufferin on the 10th November 1885, and the hospital was formally opened by the Mahārānā on the 24th May 1888. It has accommodation for twenty-four in-patients, and in 1905, 2,015 cases (104 being those of in-patients) were treated, and 58 operations performed. This hospital has in the past been indifferently managed on more than one occasion, but is now in excellent hands, and much good work is being done.

Shepherd
Mission
Hospital.

Medical Mission work began in November 1877 when a dispensary was opened near the *Dhān mandī* or grain market, but as the accommodation was insufficient, it was moved in 1879 to a different quarter of the city, known as the *Bhatiyāna charuṭha*. Here work was carried on with increasing success, but was much hampered by the insanitary condition of the neighbourhood, and in 1883 the students of the Missionary Society in connection with the United Presbyterian Divinity Hall in Edinburgh resolved to collect funds, throughout the Church generally, for the purpose of erecting a suitable hospital. The sum so collected amounted to between £1,700 and £1,800, and the present Mahārānā granted a site in the *Dhān mandī* bazar free of rent to the Mission. The hospital was opened by His Highness on the 28th December 1886 and, at his special request, was called the Shepherd Mission Hospital after the Rev. Dr. James Shepherd who has been the head of the Udaipur branch of the Mission since its establishment in 1877. The building, which cost Rs. 21,000, has a fine frontage to the bazar, and consists of an administrative block with surgical wards and operating room behind. It has accommodation for sixty-four in-patients and deservedly enjoys the confidence of the public. In 1905, 46,392 persons were treated, including 249 in-patients, and 1,143 operations were performed; the cost of maintenance in the above year was about Rs. 2,700.

Lunatic
asylum.

The State possesses a small lunatic asylum, constructed in 1899-1900 outside the city in the suburb called Brāhmpol. Eight insane persons were admitted in 1901 and only one in 1905. Little

or no attempt is made to cure the patients who are merely detained, fed and medically treated when suffering from ordinary disease. As observed in Chapter III, the census of 1901 showed only nineteen insane persons throughout the State.

The Bhils are said to have inoculated from time immemorial under the name of *kānai*, the operation being done with a needle and a grain of dust dipped into the pock of a smallpox case. The practice is, however, disappearing with the spread of vaccination.

Vaccination.

An attempt to introduce vaccination in 1860-61 failed as the vaccinators absconded, but a start was made in 1866 when 487 persons were vaccinated, 308 of them successfully. Up to 1873 operations were confined to the capital and suburbs but were then extended to Kherwāra, and in 1881 a staff of three men successfully vaccinated 3,163 persons, or about two per thousand of the population, at a cost of Rs. 362 or an average of nearly twenty-two pies per successful case. In 1886-87 four Bhils were instructed in vaccination, and their services were appreciated by the people who, it was reported, were beginning to recognise the superiority of this precaution against smallpox over that usually followed by themselves, namely inoculation. About this time also, additional vaccinators were entertained for work in the districts generally, and in 1890-91 a staff of twenty men under a native Superintendent successfully vaccinated 13,663 persons, or more than seven per thousand of the population, at a cost of Rs. 2,086 or twenty-nine pies per successful case. Considerable progress was made during the next decade, and in 1898-99 as many as 23,623 persons, or nearly thirteen per thousand of the population, were successfully vaccinated. In subsequent years less actual work has been done though, owing to the greatly reduced population, more than sixteen per thousand of the people were successfully vaccinated in 1903-04.

In 1905-06 a staff of nineteen men successfully vaccinated 19,364 persons, or nineteen per thousand of the inhabitants, at a cost of Rs. 2,014, or an average of twenty pies per case. The department is under the superintendence of the Residency Surgeon. Vaccination is nowhere compulsory and is on the whole popular.

The system of selling quinine in pice packets at post offices was introduced in January 1895. These packets were at first supplied to postmasters by the Residency Surgeon, but since 1902 have been obtained direct from the Aligarh jail in the United Provinces. In 1900-01, when malarial fever of an exceptionally severe type prevailed, 18,120 packets of 5-grain doses were sold. Four years later the packets were made up into 7-grain doses, and in 1905-06 only 2,206 were disposed of.

Sale of
quinine.

CHAPTER XX.

SURVEYS.

The State was topographically surveyed by the Survey of India between 1873 and 1881, and the area as calculated in the Surveyor General's Office by planimeter from the standard topographical sheets, is 12,690·71 square miles, excluding the two *parganas* of Gangāpur (26·04 square miles) and Nandwās (36·25 square miles), which belong respectively to Sindhia and Holkar.

Between 1879 and 1883 a cadastral survey was carried out with the plane-table in the greater portion of the *khālśa* lands or those paying revenue direct to the Darbār. The area so surveyed was 3,088,822 *bīghas*, or 1,649,073 acres, or about 2,577 square miles, the local *bīgha* being nearly 2,584 square yards, or rather more than one-half (·5338) of an acre. The settlement was introduced in an area of about 2,000 square miles.

In this revenue survey outside agency was employed as there were no trained men in the State. In the course of the operations, however, some twenty local men were taught to survey, but unfortunately they were not, it is believed, given employment by the Darbār, and practically no attempt has been made to keep the maps and records up to date.

CHAPTER XXI

MISCELLANEOUS.

Amet.—An estate in the north-west of Mewār, consisting of twenty-six villages. The population fell from 16,506 in 1891 to 8,616 in 1901, or by nearly 48 per cent. The principal castes are Mahājans (1,410), Rājputs (1,122), Jāts (679), and Brāhmins (661). The annual income is about Rs. 28,000, and a tribute of local Rs. 3,415 (or about Imperial Rs. 2,700) is paid to the Darbār.

The estate is held by one of the first class nobles who has the title of Rāwat, and belongs to the *Chondāwat sept of the Sesodia Rājputs. The family claims descent from Singha or Singhjī, a grandson of Chonda and consequently a great-grandson of Rānā Lākhū (1382-97). Singha's eldest son, Jagaji, was killed at Bāgor in the time of Rānā Sanga (1508-27), and was followed by the gallant Pattā who was slain at the Rām Pol gate of the Chitor fort fighting against Akbar in †1567. Pattā is always mentioned as holding the estate of Kelwā, but his son, Karan Singh, received Amet from Rānā Pratāp Singh I. The subsequent Rāwats have been: Mān Singh I; Mādho Singh; Govardhan; Dule Singh; Prithwi Singh I; Mān Singh II; Fateh Singh; Pratāp Singh; Sālīm Singh; Prithwi Singh II; Chhatar Singh; and Sheonāth Singh. The last named is the present Rāwat; he was born in 1869, succeeded to the estate in 1874, and was educated at the Mayo College at Ajmer.

The principal place in the estate is the small town of Amet, situated on the right bank of the Chandrabhāga river, a tributary of the Banās, in 25° 18' N. and 73° 56' E. about fifty miles north by north-east of Udaipur city. The town lies in a fine valley, nearly surrounded by hills, and is walled. Population (1901) 3,297.

Asīnd.—An estate in the north of Mewār comprising seventy-two villages. The population fell from 21,416 in 1891 to 12,528 in 1901, or by more than 41 per cent. The principal castes are Gūjars (1,837), Kumhārs (1,137), Brāhmins (971), Mahājans (898), and Rājputs (894). The annual income is about Rs. 80,000, and a tribute of local Rs. 1,300 (or about Imperial Rs. 1,000) is paid to the Darbār.

The estate is held by one of the first class nobles who has the title of Rāwat and belongs to the Chondāwat sept of the Sesodia Rājputs. The founder of this particular family was Thākur Ajit Singh, the younger son of Rāwat Arjun Singh of Kurābar. He received a grant of the Gorkhyā estate of fourteen villages from Mahārānā Bhīm Singh, on whose behalf he signed the treaty of 1818 with the British Government. He was succeeded by his adopted son, Dule Singh of Sātola, who was given the title of Rāwat, several additional villages including

* See pages 16 and 36 *supra*.

† See pages 19-20 *supra*.

Asīnd, and a place among the first class nobles. The subsequent Rāwats have been Khumān Singh, Arjun Singh, and Ranjit Singh. The last named is the present Rāwat, was born in 1884, was adopted from the Kurābar family, succeeded to the estate in 1896, and was educated at the Mayo College at Ajmer.

The principal place in Asīnd is the small town of the same name, situated on the left bank of the Khāri river, a tributary of the Banās, in 25° 44' N. and 74° 19' E. about ninety miles north-east of Udaipur city. Population (1901) 2,237. On the opposite bank of the river are some temples built by Sawai Bhoj, the eldest son of Bāgh Rao who is said to have been a descendant of the great Prithwī Rāj Chauhān, the last Hindu king of Delhi (1193). The twenty-four sons of Bāgh Rao were called Bāghrāwats, and were famed for their generosity and courage; they were all killed in a fight with the Parihār Rājputs in the thirteenth century. Deoji, a son born to Sawai Bhoj by a Gūjar female, is said to have been well-versed in mysteries and magic, besides being very strong; and his deeds form the general topic of the songs among the people of these parts. The temples enjoy a small *jāgīr* for expenses, and the land is cultivated by Bhopās, a class of mendicants who greatly revere Deoji and Sawai Bhoj.

Badnor.—An estate in the north of Mewār, close to the border of the British District of Merwāra, and comprising 117 villages. The population fell from 27,519 in 1891 to 15,242 in 1901, or by 44 per cent. At the last census eighty-six per cent. of the inhabitants were Hindus, and the principal castes were Gūjars (3,078), Jāts (1,264), Mahājans (993), and Bhils (867). The annual income is about Rs. 70,000, and a tribute of local Rs. 4,084 (or about Imperial Rs. 3,300) is paid to the Darbār.

The estate is held by one of the first class nobles who is termed Thākūr and belongs to the Mertia sept of the Rāthor Rājputs. The family claims descent from Dūda, the fourth son of Rao Jodha who founded Jodhpur city in 1459. The Mewār branch of this family left Jodhpur in the sixteenth century, and the first and most distinguished of the Thākurs of Badnor was the valiant Jai Mal who, as *already mentioned, was killed during Akbar's siege of Chitor in 1567. His son and successor, Mukand Dās, also fell in a battle against Akbar near Kūmbhalgarh. The subsequent Thākurs have been: Manman Dās; Sānwal Dās who fought on several occasions against Aurangzeb's army in Rānā Rāj Singh's time; Jaswant Singh; Jogi Dās; Jai Mal II; Jai Singh; Sultān Singh; Akhai Singh (wounded in action with Mādhō Rao Sindhia in the time of Rānā Ari Singh II); Gaj Singh; Jet Singh; Jodh Singh; Pratāp Singh; Kesri Singh; and Govind Singh. The last named is the present Thākūr, who was born in 1871 and succeeded his grandfather in 1889.

The principal place in the estate is the small town of the same name, situated in 25° 50' N. and 74° 17' E. about ninety-six miles

* See pages 19-20 *supra*.

north-east of Udaipur city. Population (1901) 2,056. The town contains a branch post office and a vernacular school, the latter maintained by the Thākur. To the north on the edge of a pond stands a temple to Devī, built by Rānā Kūmbha (1433-68), and a little beyond it in the same direction are the remains of an old fort called Bairātgarh. In the jungle in the vicinity tigers and bears are occasionally found.

Bāgor.—A *pargana* of the State, situated somewhat in the north and consisting of twenty-seven villages. Population: 12,568 in 1891, and 7,482 in 1901, or a decrease of 40 per cent. At the last census nearly ninety per cent. of the inhabitants were Hindus, and the principal castes were Jāts (1,081), Brāhmins (903), and Mahājans (672). The *pargana* yields a land revenue of about Rs. 18,700 a year, and is administered by a *Hākīm*.

Bāgor was first given in *jāgīr* to Nāth Singh, the second son of Rānā Sangrām Singh II (1710-34), and was held by his descendants till 1875, when it was confiscated and made *khālṣa*. The four immediate predecessors of the present chief of Udaipur, namely Mahārānās Sardār Singh, Sarūp Singh, Shambhu Singh, and Sajjan Singh, were all of the Bāgor house. The last Mahārāj of Bāgor was Sohan Singh, who gave trouble in 1875 and was removed to Benares (*vide* page 28 *supra*); he died a few years ago.

The headquarters of the *pargana* are at the small town of the same name which is situated on the left bank of the Kothāri river, a tributary of the Banās, in 25° 22' N. and 74° 23' E. about seventy miles north-east of Udaipur city. Population (1901) 2,353.

Banera.—An estate in the north of Mewār, consisting of one town (Banera) and 111 villages. The population fell from 36,804 in 1891 to 22,800 in 1901, or by 38 per cent. The principal castes are Jāts (2,575), Gūjars (2,351), Brāhmins (1,498), Chamārs (1,469), Gadrīs (1,331), Rājputs (1,219), Mālis (1,210), and Chākars (1,111). The annual income is about Rs. 88,000, and a tribute of local Rs. 6,124 (or about Imperial Rs. 4,900) is paid to the Darbār.

Banera has formed part of Mewār from very ancient times. Akbar took it about 1567, and it is described in the *Ain-i-Akbarī* as one of the twenty-six *mahāls* of the *sarkar* of Chitor in the *Sūbah* of Ajmer, having an area of 58,038 *bighas* and yielding an annual revenue of 3,296,200 *dāms* (Rs. 82,405). During the succeeding hundred years it frequently changed hands, but about 1681 Bhīm Singh, a younger son of Rānā Rāj Singh I, proceeded to the court of Aurangzeb and, for services rendered in the Deccan, received not only the estate in *jāgīr* but the titles of Rājā and of a commander of 5,000 (*Panj hazārī*). His successors were Ajab Singh; Sūraj Mal; Sultān Singh (appointed governor of a small district in the Deccan by Bahādur Shāh); Sardār Singh who built a fort on a hill close to Banera town in 1750 and, on being ousted therefrom by Rājā Umed Singh of Shāhpura, sought shelter at Udaipur where he died; Rai Singh who recovered the fort with the assistance of Rānā Rāj Singh II, whose feudatory he then became; Hamir Singh; Bhīm Singh II; Udai Singh; Sangrām Singh;

Govind Singh; and Akhai Singh. The last named is the present Rājā; he was born in 1868 and succeeded his father in 1905. The Rājās of Banera enjoy certain privileges not possessed by the other nobles of the State. Of these the chief is the right on succession to have a sword sent to them with all honour at Banera, on receipt of which they proceed to Udaipur to be installed. On the death of Rājā Sangram Singh, Govind Singh was placed in possession of the estate by the inhabitants without the consent of the Darbār, and in 1855 the British Government interposed to support the authority of the Mahārānā, but the submission of the Rājā and his subjects obviated the necessity for sending a force to Banera. As a penalty for his contumacy, Govind Singh was compelled to proceed to Udaipur without receiving the sword of honour, and to ask for pardon, which was granted on payment of a fine and on execution of a written promise that no succession to the estate should be considered valid without the previous consent of the Darbār.

Banera Town.—The chief town of the estate of the same name, situated in 25° 30' N. and 74° 41' E. about ninety miles north-east of Udaipur city and five miles east of Māndal station on the Rājputāna-Mālwa Railway. Population (1901) 4,261. The town is walled and possesses a branch post office, while on a hill to the west, 1,903 feet above sea-level and included within the ramparts, stand the fort and palace, the latter being one of the most imposing edifices in the State. To the south-west is a picturesque tank of considerable size.

Bānsi.—An estate in the south-east of Mewār, consisting of fifty-nine scattered villages. The population decreased from 8,821 in 1891 to 5,736 in 1901, or by nearly 35 per cent. The principal castes are Bhils (2,385), Brāhmans (373), and Janwās—a low class of Hindus—(325). The annual income is about Rs. 24,000, and a tribute of local Rs. 202 (or about Imperial Rs. 160) is paid to the Darbār. The country is well-wooded and used to contain much valuable timber, but no attention is paid to forest conservancy, and the Bhils and other wild tribes carry on their malpractices almost unchecked.

The estate is held by one of the first class nobles who is termed Rāwat and belongs to the Shaktāwat sept of the Śesodia Rājputs. Shakat Singh or Shakta, from whom the sept takes its name, was the second son of Rānā Udai Singh (1537-72), and from his younger son, Achal Dās, this family claims descent. The first Rāwat of Bānsi appears to have been Kesri Singh who received the estate from Rānā Rāj Singh I (1652-80), and he was followed by Gaugā Dās who is said to have made several daring attacks on the imperial army when Aurangzeb invaded the State in 1680; Hari Singh; Hāthi Singh; Achal Dās; Padam Singh; Kishor Singh; Amar Singh; Ajit Singh; Nāhar Singh; Pratāp Singh; Mān Singh; and Takht Singh. The last named is the present Rāwat, was born in 1879 and succeeded to the estate in 1887. He resides at the village of Bānsi which is situated in 24° 20' N. and 74° 24' E. about forty-seven miles south-east of Udaipur city, and possesses a branch post office.

tury. The first member of whom there is any mention is Sangrām Singh, and he was succeeded by Pratāp Singh I; Bāluji who received Bedla for his residence from Rānā Amar Singh I; Rām Chandra I, who on several occasions accompanied the heir apparent of Mewār to the courts of Jahāngir and Shāh Jahān; Sabal Singh and Sultān Singh, both of whom fought in the Rānā's army against Aurangzeb; Bakht Singh I; Rām Chandra II; Pratāp Singh II; Kesri Singh; Bakht Singh II; Takht Singh; Karan Singh; and Nāhar Singh. Of these, Bakht Singh II was noted for his ability and honesty, and for his loyalty alike to his own chief and the Supreme Government. He brought some of the European residents of Nīmach from Dūngla to Udaipur during the Mutiny of 1857 by the order of Mahārājā Sarūp Singh, and for these services received a sword of honour. At the Imperial Assemblage of 1877 he was created a Rao Bahādur and, a year later, a C.I.E. Karan Singh was a member of the Mahendraj. Sabhā and received the title of Rao Bahādur from the British Government in 1896. The present Rao is Nāhar Singh, who was born in 1895, succeeded his father in 1900, and is being educated at the Mayo College.

The principal place in the estate is the small town of Bedla which is situated in 24° 38' N. and 73° 42' E., about four miles north of Udaipur city and on the left bank of the Ahār river. Population (1901) 1,222. Included in this estate and about seven miles north of Chitor on the right bank of the Berach river is the village of Nagari, one of the most ancient places in Rājputāna. It was once a large and important city, and its old name is said to have been Mādhyamika. Several coins and a fragmentary inscription of a period anterior to the Christian era have been discovered here; the inscription is now in the Victoria Hall at Udaipur. There are also a couple of Buddhist *stūpas* or topes, and an enclosure of huge cut blocks of stone which was originally a Buddhist building of some kind, but was used by Akbar for his elephants, and is consequently called *Hāthi-kā-bārā*. To the north of Nagari is a hollow tower or pyramidal column called Akbar's lamp and built by him when besieging Chitor. Akbar is said to have used it as a lamp by burning cotton-seeds soaked in oil and placed in a large cup attached to the apex.

Begūn.—An estate in the east of Mewār consisting of one town (Begūn) and 127 villages. The population decreased from 30,835 in 1891 to 12,505 in 1901, or by more than 59 per cent. At the last census more than eighty-four per cent. of the inhabitants were Hindus, and the principal castes were Dhākars (4,021), Brāhmans (1,228), Mahājans (672), Chākars (631), and Balais (535). The annual income is about Rs. 48,000, and a tribute of local Rs. 6,532 (or about Imperial Rs. 5,200) is paid to the Darbār.

The estate is held by one of the first class nobles of Mewār who is termed Rāwat Sawai and belongs to the Chondāwat sept of the Sesodia Rājputs. The first to receive the estate was Govind Dās, who was the son of Rāwat Khengārji of Salūmbar and is said to have been killed in an engagement with Mirza Shāhrūk, one of Akbar's generals,

near Jāwad (now in the Nimach district of Gwalior). His successors were Megh Singh I, who defeated the imperial army under Mahābat Khān at Untāla; Rāj Singh; Mahā Singh I; Kushāl Singh; Bhopāl Singh; Allājī; Anūp Singh I; Hari Singh; Devī Singh; Megh Singh II; Mahā Singh II; Kishor Singh; Megh Singh III; and Anūp Singh II.

It would seem that the estate was mortgaged to Sindhia for the payment of a war-exaction at the end of the eighteenth century and that he declined to give it up, although the debt had been liquidated twice over. Mahā Singh II appealed to the Political Agent for aid in recovering his patrimony and at length, becoming tired of the endless delays, took the law into his own hands and drove out the Marāthās. It was necessary for form's sake to punish this act, and accordingly Begūn was resumed by the Darbār, but, as Sindhia was unable to substantiate his claim to the place, it was shortly after restored to the Rāwat by Captain Tod in 1822. A couple of years later, Mahā Singh gave up the estate to his son, Kishor Singh, and became a religious mendicant at the shrines of Nāthdwāra and Kānkrolī, but when Kishor Singh was, for some unknown reason, murdered in cold blood by a Brāhman in 1839, he resumed management and lived till 1866, when he was succeeded by Megh Singh III. The present Rāwat Sawai (Anūp Singh) was born in 1889 and succeeded his father in 1905. Included in the estate is the village of Menāl, formerly called Mahānāl or the great chasm. It possesses a monastery and Sivaite temple constructed, according to the inscriptions they bear, in 1169 by Bhav Brahm, Sādhu; also a palace and temple built a year earlier by the wife of the famous Prithwī Rāj Chauhān whose name was Suhav Devī *alias* Rūthī Rānī (the testy queen). [H. Cousens, *Progress Report of the Archaeological Survey of Western India* for the year ending 30th June 1905].

Begūn Town.—The headquarters of the estate of the same name, situated in 24° 59' N. and 75° 1' E., about ninety miles east by north-east of Udaipur city. Population (1901) 3,625. The town is 1,383 feet above the sea and possesses a picturesque palace, a fairly strong fort and a branch post office.

Bhainsrorgarh.—An estate in the extreme east of Mewār, consisting of 127 villages and held by one of the first class nobles who is termed Rāwat and belongs to the Chondāwat sept of the Sesodia Rājputs. Population:—23,500 in 1891, and 12,270 in 1901, or a decrease since 1891 of 48 per cent. At the last census eighty per cent. of the inhabitants were Hindus, and the principal castes were Dhākars (1,612), Bhils (1,509), Mahājans (1,369), Brāhmans (1,250), Chamārs (934), and Gosains (703). The annual income is about Rs. 80,000, and a tribute of local Rs. 7,502 (or about Imperial Rs. 6,000) is paid to the Darbār.

The estate was granted by Rūnā Jagat Singh II to Lāl Singh, the second son of Rāwat Kesri Singh of Salūmbar, in 1741 and has since been held by Mān Singh; Raghunāth Singh; Amar Singh; Bhīm Singh; Pratāp Singh; and Indar Singh. The last named is the

present Rāwat; he was born in 1875 and succeeded his father in 1897.

The principal place in Bhainsrorgarh is the village of the same name which is picturesquely situated at the confluence of the Bāmani and Chambal rivers in $24^{\circ} 58' N.$ and $75^{\circ} 34' E.$, about 120 miles east by north-east of Udaipur city. Population (1901) 1,594. According to Tod, it takes its name after a merchant called Bhainsa and a Banjārā or carrier called Rora, and was built to protect caravans. Others say that the village and fort were constructed by, and named after, a Mahājan called Bhainsa Sāh, who was probably a servant of the Chauhān kings who ruled over Sāmbhar and Ajmer. The fort stands on a lofty rock and overlooks the sole passage which exists for many miles across the Chambal. The summit of the Rāwat's palace is 160 feet above the river, the water level of which is 1,009 feet above the sea.

The place was taken by Alā-ud-dīn about 1303, but was subsequently recovered by the Rānā and given in *jāgīr* to a Hāra Rājput named Dewa or Deorāj, whose daughter was married to Ari Singh, the son of Rānā Lakshman Singh. Ari Singh assisted his father-in-law in reducing the Minās and establishing his authority in the territory to the north, now called Būndi. In the fifteenth century it formed part of the estate of Sūraj Mal, a grandson of Rānā Mokāl, but he was dispossessed by Prithwī Rāj, son of Rānā Rai Mal. Later on, it was given to Shakat Singh, a younger son of Rānā Udai Singh, and remained with his family for some three generations; and finally in 1741 it was included in the estate then conferred on Lāl Singh.

Barolli.—At Barolli, a wild and romantic spot three miles north-east of Bhainsrorgarh, is a group of Hindu temples which Fergusson considered the most perfect of their age he had met with in this part of the country and, in their own peculiar style, perhaps as beautiful as anything in India. These buildings are believed to belong to the eighth or ninth, or possibly the tenth century, but no certain date can be assigned. There are, it is true, a couple of inscriptions on the Ghateshwar temple, one of which is dated 925, but neither refer to its construction. The principal temple is the one just mentioned; its base is nearly plain, being only ornamented with three great niches filled with sculptured groups of considerable merit, and all referring to the worship of Siva. Above this the spire (*śikhara*) rises to a height of fifty-eight feet from the ground, covered with the most elaborate detail and yet so well kept down as not to interfere with the main outline of the building. Instead of the astylar enclosed porch or *mandap*, it has a pillared portico of great elegance, whose roof reaches more than half-way up the temple and is sculptured with a richness and complexity of design almost unrivalled, even in those days of patient prodigality of labour. Internally the roof is more elaborately carved than the exterior; it consists of a square within the entablature of about $12\frac{1}{2}$ feet, the corners of which are cut off by four slabs placed diagonally to each other, so as to reduce it to a square of about nine feet. This operation is again repeated, and the square becomes a

little less than one-half of the original one, or about six feet, and this opening is closed by one slab, pierced with a quatrefoil trefoiled—to borrow a term from Gothic architecture—the whole depth of the roof being about three feet. It is one of the most elaborate as well as most beautiful specimens of the Hindu mode of roofing to be seen anywhere.

Other objects of interest here are: a detached porch called the Singār Chaori or nuptial hall of Rājā Hun; the shrines of Ganesh and Nārād; two pillars, one erect and the other prostrate, which probably supported a *toran* or trilithon; the shrine of Asht Mātā; and the shrine of the *Tri-mūrti* or Hindu triad, Brahmā, Vishnu and Siva. Outside the enclosure in which these buildings are found is a reservoir or *kūnd* with a miniature temple in the middle, and surrounded by small shrines in one of which is a figure of Vishnu, reposing on the *Sesh Shayya* (or bed of the serpent), which Fergusson thought the most beautiful piece of purely Hindu sculpture he had ever seen. The big temple and nuptial hall are in an excellent state of preservation and some of the smaller shrines are fairly so, though the figures inside have been generally mutilated. In carving and artistic conception there is nothing in Mewār to equal this group of buildings except perhaps the Sās Bahu temple at Nāgdā near Udaipur city.

[J. Tod, *Annals and antiquities of Rājasthān*, Vol. II, pages 704-13, (1832); J. Fergusson, *Picturesque illustrations of ancient architecture*, (1848), and *History of Indian and eastern architecture*, pages 449-51, (1899).]

Bhilwāra.—A *zila* or district of the State situated somewhat in the north and north-east and containing two towns (Bhilwāra and Pur) and 205 villages. The population fell from 96,443 in 1891 to 66,565 in 1901, or by nearly 31 per cent. At the last census about eighty-seven per cent. of the inhabitants were Hindus, and the principal castes were Mahājans (6,843), Jāts (6,411), Brāhmans (6,151), Gūjars (4,730), Gadrīs (3,503), Balais (3,025), Rājputs (2,850), Chākars (2,737), Kumhārs (2,529), and Mālis (2,463).

The district is divided into two *talukās*, Bhilwāra and Māndal, each under a *naib-hākim*. A revenue settlement was introduced in 1886 for a term of twenty years and is to be extended for a further period; the receipts from the land average about Rs. 89,000 yearly. Garnets are found at several places.

Bhilwāra Town.—The headquarters of the *zila* of the same name, situated in 25° 21' N. and 74° 39' E. about eighty miles north-east of Udaipur city and half a mile east of the Bhilwāra station on the Rājputāna-Mālwa Railway. Population increased from 8,175 in 1881 to 10,343 in 1891 and 10,346 in 1901. Nearly seventy-five per cent. of the inhabitants are Hindus, and sixteen per cent. Musalmāns.

The town, Tod relates, was completely deserted at the close of the Pindāri war in 1818, but in more peaceful times it rapidly rose from ruin and in a few months contained 1,200 houses, a number which had increased to 2,700 in 1822. Bishop Heber visited the place in 1825 and wrote:—"It is a large town without any splendid buildings,

but with a number of neat houses, four long bazars and a greater appearance of trade, industry and moderate but widely diffused wealth and comfort than I had seen since I left Delhi. The streets were full of hackeries laden with corn and flour, the shops stored with all kinds of woollen, felt, cotton and hardware goods, and the neatness of the workmanship in iron far surpassed what I should have expected to see. Here too everybody was full of Capt. Tod's praise. The place had been entirely ruined by Jamshīd Khān and deserted by all its inhabitants when Tod persuaded the Rānā to adopt measures for encouraging the owners of land to return and foreign merchants to settle; he himself drew up a code of regulations for them, obtained them an immunity from taxes for a certain number of years and sent them patterns of different articles of English manufacture for their imitation. He also gave money liberally to the beautifying of their town. In short, as one of the merchants who called on me said, 'It ought to be called *Todganj*, but there is no need for we shall never forget him.' Such praise as this from people who had no further hopes of seeing or receiving any benefit from him is indeed of sterling value."

Bhilwāra is still an important trade centre, and has long been noted for the excellence and durability of its tinned utensils which are largely exported. A ginning factory and cotton-press, the property of the Darbār, give employment to about 600 hands daily during the working season, and the average yearly out-turn is about 12,000 bales of cotton and wool. There was formerly a mint here; it is not known when it was first worked but probably in the time of Shāh Alam, as the rupee and the old *paisā* bear his name. The coins are called Bhilāri, are still current in parts of the State, and were till quite recently largely in circulation in Sirohi. The mint was closed prior to 1870. The town possesses a combined post and telegraph office, a travellers' bungalow, an anglo-vernacular middle school, a primary school for girls (kept up by the United Free Church Mission), and a hospital with accommodation for twenty in-patients.

Māṇḍal.—A *tahsīl* of the Bhilwāra *zila* and the headquarters thereof. The small town is situated in 25° 27' N. and 74° 35' E. about nine miles north-west of Bhilwāra and four miles south by south-west of Māṇḍal station on the Rājputāna-Mālwa Railway. Population (1901) 3,978. The place possesses a branch post office and a primary vernacular school. Immediately to the north is a fine artificial tank, said to be of great age, and on its embankment are the remains of some buildings constructed by Akbar after he had taken Chitor in 1567. To the south is a large *chhatrī* erected to the memory of Jagannāth Kachwāha, the younger son of Rājā Bahār Mal of Amber, who died here about 1610. Māṇḍal was occupied by imperial troops under prince Parwez and Mahābat Khān in the time of Jahāngīr, but was restored to the Rānā on his tendering his submission to the emperor in 1614. Subsequently it changed hands more than once, and at the end of the seventeenth century was given by Aurangzeb in *jāgīr* to Krishna Singh, son of the Rāthor Thākur of

Juma (in the Ajmer District), but Rānā Amar Singh II resumed possession about 1706, and it has since been held by his descendants.

Pur.—A town in the Bhilwāra *zila*, situated in 25° 18' N. and 74° 33' E. about seventy-two miles north-east of Udaipur city and seven miles south-west of Bhilwāra station on the Rājputāna-Mālwa Railway. Population (1901) 4,498, as compared with 6,800 in 1891. Pur is one of the oldest towns in Mewār and, according to tradition, dates from a period anterior to Vikramāditya. The Porwāl Mahājans are said to take their name from the place. A little gunpowder is manufactured here, and garnets are found in an isolated hill about a mile to the east. The Darbār maintains a primary vernacular school.

Bhīndār.—An estate in the southern half of Mewār, consisting of one town (Bhīndar) and 101 villages held by one of the first class nobles who has the title of Mahārāj and is the head of the Shaktāwat sept of the Sesodia Rājputs. The population fell from 24,899 in 1891 to 13,097 in 1901, or by more than 47 per cent. The principal castes are Mahājans (1,760), Jāts (1,461), Brāhmans (1,389), and Mīnās (741). The annual income is about Rs. 48,000, and a tribute of local Rs. 4,002 (or about Imperial Rs. 3,200) is paid to the Darbār.

The family takes its name from Shakat Singh or Shakta, the second son of Rānā Udai Singh and the first Mahārāj of Bhīndar. His successors have been Bhānjī; Puran Mal; Sabal Singh; Mohkam Singh I, who fought against Aurangzeb's army and captured one of the imperial standards; Amar Singh; Jet Singh; Umed Singh; Kushāl Singh; Mohkam Singh II; Zorāwar Singh; Hamir Singh; Madan Singh; Kesri Singh; and Mādho Singh. The last named is the present Mahārāj, was born in 1893, succeeded his father in 1900, and is being educated at the Mayo College. In former times the chieftains of Bhīndar coined copper money, though not with the sanction of the Darbār. The coins were known as Bhīndarya *paīsā* and are said to have been first issued by Zorāwar Singh about one hundred years ago.

Bhīndar Town.—The principal place in the estate of the same name, situated in 24° 30' N. and 74° 11' E. about thirty-two miles east by south-east of Udaipur city. The town, which is walled and surrounded by a ditch, contained 5,172 inhabitants in 1901 against 6,790 in 1891. There is a branch post office here.

Bijolia.—An estate in the east of Mewār, consisting of eighty-three villages held by one of the first class nobles who is a Ponwār Rājput and has the title of Rao Sawai. The population fell from 14,949 in 1891 to 7,673 in 1901, or by nearly 49 per cent. The principal castes are Dhākars (2,118), Bhils (700), Brāhmans (549), and Mahājans (505). The annual income is about Rs. 57,000, and a tribute of local Rs. 3,576 (or about Imperial Rs. 2,860) is paid to the Darbār.

The ancestors of this family were originally Raos of Jagner near Bayānā in the Bharatpur State. Rao Asoka migrated to Mewār in the time of Rānā Sanga (1508-27) and received the estate. His successors were Sūjān Singh; Mamār Singh; Dūngar Singh; Shubh Karan I; Keshava Dās I, who was killed fighting for Rānā Amar

Singh against Jahāngīr's army; Indra Bhān; Bairi Sāl, the brother-in-law of Rānā Rāj Singh I for whom he fought against Aurangzeb's troops and was wounded; Dūrjan Sāl; Vikramāditya; Māndhata; Shubh Karan II, who was wounded in the battle of Ujjain in 1769 and received the title of Sawai; Keshava Dās II, in whose time Bijolia was occupied by the Marāthās, but he ousted them and regained possession; Sheo Singh; Govind Singh; and Kishan Singh. The last named is the present Rao Sawai, was born in 1869 and succeeded his father in 1895.

The principal place in the estate is the village of the same name, situated in 25° 10' N. and 75° 20' E., close to the Būndi border and about 112 miles north-east of Udaipur city. The ancient name of Bijolia was Vindhyaavalli; it is walled and picturesquely situated on a plateau which is called the Uparmāl. Among objects of antiquarian interest may be mentioned three Sivaite temples, probably of the tenth century; a reservoir with steps called the Mandākinī Baori; five Jain temples dedicated to Pārasnāth; the remains of a palace; and two rock inscriptions. The Jain temples, situated on rising ground about a mile to the south-east, were built by Mahājan Lola in the time of the Chauhān Rājā Someshwar of Ajmer in 1170, and one of them is considered specially sacred as containing a complete small model of a temple inside it. The rock inscriptions are both dated 1170; one gives the genealogy of the Chauhāns of Ajmer from Chāhumān to Someshwar (published in the *Journal of the Bengal Asiatic Society*, Vol. LV), and the other is a Jain poem called *Unnathshikhar Purān* (unpublished). At Tilāsma, about three miles from Bijolia, are four temples, the principal of which is dedicated to Sarweshwar (Siva) and seems to belong to the tenth or eleventh century; also a monastery, a *kūnd* or reservoir, and a *toran* or triumphal archway—all very interesting ruins but having no inscription.

[J. Tod, *Annals and antiquities of Rājasthān*, Vol. II, pages 743-45, (1832); A Cunningham, *Archæological Survey of Northern India*, Vol. VI. (1878); and H. Cousens, *Progress Report of the Archæological Survey of Western India* for the year ending 30th June 1905.]

Chhotī Sādri.—A *zila* or district in the south-east, containing one town (Chhotī Sādri) and 209 villages. It is divided into two *tahsils*, Chhotī Sādri and Kuraj, each under a *naib-hākim*. Population: 48,060 in 1891, and 31,662 in 1901, or a decrease of 34 per cent. during the last decade. The principal castes are Mīnās (4,382), Chamārs (2,420), Brāhmans (2,399), Rājputs (1,893), and Mahājans (1,862). The district is the most fertile of the State, the soil being for the most part black cotton; it is traversed by the Jākam river and possesses numerous wells. A revenue settlement was introduced in 1893 for a term of twenty years, and the average annual receipts from the land are nearly a lakh of rupees.

Chhotī Sādri Town.—The headquarters of the *zila* of the same name, situated in 24° 23' N. and 74° 43' E. about sixty-six miles east by south-east of Udaipur city. The population tell from 5,368 in 1891

to 5,050 in 1901. The town is walled and possesses a branch post office, a vernacular primary school and a dispensary.

Chitor.—A *zila* or district in the eastern central portion of Mewār, containing one town (Chitor) and 440 villages, and divided into the three *tahsils* of Chitor, Kanera and Nāgaoli, each of which is under a *naib-hākim*. Population: 1,34,667 in 1891 and 66,004 in 1901, or a decrease of nearly 51 per cent. The principal castes are Brāhmans (6,890), Jāts (5,586), Mahājans (5,382), Rājputs (3,601), Dhākars (3,579), Gūjars (3,087), and Gadris (2,879). The district is traversed by the Berach river (a tributary of the Banās) and contains a good deal of black soil, but near the hills the ground is red and stony. A revenue settlement was introduced between 1886 and 1888 for a term of twenty years, and the yearly land revenue is said to average about Rs. 1,03,000.

Chitor Town.—The headquarters of the *zila* of the same name, situated in 24° 53' N. and 74° 39' E. about two miles east of Chitor station, a junction for the Udaipur-Chitor and Rājputāna-Mālwa Railways, and sixty-seven miles east by north-east of Udaipur city. Close to the station are the Government opium scales (see page 75 *supra*), and at the station itself is a combined post and telegraph office. The town lies at the foot of the western slope of the hill on which stands the celebrated fort, and in 1901 contained 7,593 inhabitants (including those living in the fort) as compared with 9,354 in 1891. Between it and the railway station is the Gambhīr river, spanned by a grey limestone bridge of ten arches said to have been built in the fourteenth century. The town possesses a branch post office, an anglo-vernacular primary school and a hospital with accommodation for twelve in-patients. There was formerly a mint here from which gold, silver and copper coins were issued, but it was closed some years ago. The emperor Akbar, after sacking the place in 1567, struck some rupees here and stamped on them the letters GA which are said to refer to the proverb *Gao mārya rā pāp*, which had its origin in the slaughter at Chitor.

The famous fort stands on a long narrow hill lying almost exactly north and south and about five hundred feet above the surrounding plain. Its length is about 3½ miles and its greatest breadth half a mile, and it covers an area of some 690 acres. It is difficult to ascertain the date when it was built, but tradition ascribes it to Bhīm, the second of the Pāndavas.

The story runs that the Pāndavas, having become masters of the whole of India, were travelling about in search of wealth to enable them to perform the ceremony of the *Rājāsuyā* sacrifice, and Bhīm found his way to this spot. At that time a Jogi named Nirbhāi Nāth was living at Gao Mukh on the hill, and a Jati at Kukreshwar. Bhīm asked the Jogi for the philosopher's stone in his possession, and the latter agreed to give it to him provided he built a fort in the course of the night. The terms being accepted, Bhīm, partly by his own extraordinary skill and partly with the assistance of the gods, carved the outline of the hill into the form of a rampart, and only a small portion

on the southern side remained to be completed when the Jogī requested the Jatī to crow like a cock (a sign of the break of day) so that Bhīm might give up the attempt and lose the wager. The Jatī complied, and Bhīm, thinking it was dawn, dashed his foot against the ground, thereby opening a reservoir of water still called Bhīm-lāt. Another reservoir was formed where he rested his knee and is now known as Bhīm-godī; the pond where the Jatī crowed is called Kukreshwar kūd, and the spot where Bhīm placed the Mahādeo *lingam* which he kept fastened to his arm is now marked by the Nilkanth Mahādeo temple.

Subsequently the place became the capital of a branch of the Mauryas or Mori Rājputs and was called Chitrakot after Chitrang, the chief of this house, whose tank and ruined palace are still to be seen in the southern portion of the hill.

As mentioned in Chapter II, the fort was taken from Mān Singh Maurya by Bāpā Rāwal in 734, and it was the capital of the Mewār State till 1567 when the seat of government was transferred to Udaipur city. Chitor has been three times taken and sacked by the Musalmān kings and emperors, namely (1) in 1303 by Alā-ud-dīn Khiljī, who handed it over to his son Khizr Khān and called it Khizr-ābād after him; (2) in 1534 by Bahādur Shāh of Gujarāt; and (3) in 1567 by Akbar.

Passing through the town, we come to the old tank called the Jhālī Bao, built by the wife of Rānā Udai Singh, and here the ascent begins. The first gate is the Pātāl Pol, in front of which is a small square platform to the memory of Bāgh Singh, the ancestor of the chiefs of Partābgarh, who was killed in 1534 during Bahādur Shāh's siege. The second gate is called the Bhairon Pol after Bhairon Dās Solanki, who also fell in 1534. A little further on are the *chhatris* marking the spots where the famous Jai Mal of Badnor and his clansman Kallā were killed in 1567; the rough memorial-stones are kept coloured red by the people and venerated as if marking the shrine of some deity. The third gate or Hanumān Pol has circular bastions, and is called after the temple of Hanumān which is close by. The remaining four gates are the Ganesh, Jorlā, Lachhman and Rām Pol, and opposite the latter is a Jain monastery, now used as a guard-room and containing an inscription of the year 1481 which records the visit of some Jain dignitary. Passing through the Rām Pol, we come to the platform where the heroic Pattā, the ancestor of the Rāwats of Amet, met his death in 1567.

There are now two roads, one to the left or north and the other to the south. The first object of interest by the latter route is the small but beautiful temple built in the sixteenth century by the usurper Banbir and dedicated to Tulja Bhawāni, the tutelary goddess of the scribes. To the south is a large bastion-like structure with vaulted chambers called the Naulākha Bhandār, or nine-lakh treasury, and a hall of massive pillars called the Nau Kotha; and between these buildings is the graceful and richly carved little temple known as Singār Chaorī which contains several inscriptions, one of which tells us

that it was constructed in 1448 by Bhandāri Bela, son of Rānā Kūmbha's treasurer, and dedicated to Sāntināth. This temple, though small, is one of the most attractive on the hill. Opposite is the Darbūr-kū-mahal, or palace of the Rānās, which must have been a spacious and lofty building but is now in ruins with only traces of three gates and some blue enamelling on its walls. Close by is an old Jain temple called the Sāt-bis Dcori; it has a courtyard full of cells surrounding a central shrine and porch, and the domed ceiling of the latter is elaborately carved. Proceeding south, we find the temple known as Kūmbh Shyām built by Rānā Kūmbha about 1450 and dedicated to the black god Krishna, generally worshipped as an incarnation of Vishnu, while on its southern threshold is a shrine to Shāmnāth, which is generally ascribed to Mirān Bai, wife of Bhoj Rāj who was the eldest son of Rānā Sanga.

We now come to the most prominent monument on the hill, the Jai Stambh or pillar of victory, constructed between 1442 and 1449 by Rānā Kūmbha to commemorate his success over the combined armies of the kings of Mālwa and Gujarāt. This tower is more than 120 feet in height and about 30 feet in diameter at the base; a staircase passes up through its nine storeys, winding alternately through a central well and a gallery formed round it. The whole, from basement to summit, is covered with the most elaborate ornament, either in figures belonging to the Hindu pantheon, each carefully named, or in architectural scrolls and foliage, all in perfect subordination to the general design. Tod thought that the only thing in India to compare with it was the Kutb Minār at Delhi which, though much higher, was of very inferior character, while Fergusson considered it to be in infinitely better taste as an architectural object than the pillar of Trajan at Rome, though possibly inferior in sculpture.

To the south-west is the *Mahāsati* or necropolis where the earlier Rānās and their wives were cremated, and Mokālji's temple dedicated to Mahādeo Samiddheshwar and repaired by Rānā Mokāl in 1428. It has a big image of Mahādeo and contains two inscriptions, one dated 1150 and referring to Solanki Kumār Pāl who came to Chitor from Gujarāt in that year after his conquest over Anājī (or Arno), the Chauhān king of Ajmer, and the other dated 1428 and giving an account of the six immediate predecessors of Rānā Mokāl. A little further on and adjacent to the rampart are the Gao Mukh springs and reservoir, fed from the Hāthi kūd above, while in the neighbourhood is the temple dedicated to Kālī-kū-Devī (the bloodthirsty consort of Siva), the oldest building standing in the fort and originally a temple to the sun. Still continuing south, we find the palace of Rānā Ratan Singh and his Rānī, Padmanī, (the latter of whom is said to have been the cause of the first siege by Alā-ud-din); the remains of the palace of Chitrang Maurya on a hill known as the Rāj Tila; and a ruined temple attributed to the Mauryas. At the extreme southern end of the fort is a small round hill known as Chitoria, connected with the main hill by a saddleback about 150 yards long but 150 feet below the wall of the fort.

Turning now to the north, one passes the Bhīm-lāt reservoir, already mentioned as having its origin in an angry kick from the foot of Bhīm Pāṇḍava; the ancient temple of Nilkanth (the blue-throated) Mahādeo; the Sūraj Pol or sun-gate facing the east; the platform erected to the memory of Rāwat Sain Dās of Salūmbar, who was killed here during Akbar's siege; and the Jain tower or Kirtti Stambh, meaning the tower of fame.

The building last mentioned was erected by a Bagherwāl Mahājan named Jijā in the twelfth or thirteenth century, and dedicated to Adināth, the first of the Jain *tīrthankars*. It has recently been repaired under the general direction of the Government of India as it was in a dangerous and tottering condition. The height of the tower is about eighty feet, and a central staircase winds up a square shaft through six storeys to a small open pavilion of very elegant design, the roof of which rests on twelve pillars. It is adorned with sculpture and mouldings from base to summit, the figure of Adināth being repeated some hundreds of times.

The circuit of the fort may be completed by passing the reservoir and palace constructed by Rānā Ratan Singh who was killed in 1303; the palace is now commonly called after Hingal Ahāriya of the Dūngarpur family. Other objects of interest in this direction are the temple dedicated to Annapura (the Indian Ceres) in the fourteenth century; the Kukreshwar reservoir and temple, both probably built with the fort, and the Lākhota Bāri or gate at the northern extremity. A few Buddhist votive *stūpas* have been found on the hill and are now regarded by the people as *lingams*.

[J. Tod, *Annals and antiquities of Rājasthān*, Vol. I, 1829; J. Fergusson, *Picturesque illustrations of ancient architecture*, 1848, and *History of Indian and eastern architecture*, 1899; A. Cunningham, *Archæological Survey of Northern India*, Vol. XXIII, 1887; J. P. Stratton, *Chitor and the Mewār family*, Allahābād, 1896; and H. Cousens, *Progress Reports of the Archæological Survey of Western India* for the years ending 30th June 1905, and the months July 1905 to March 1906, both inclusive.]

Delwāra.—An estate in the west of Mewār, situated among the eastern ranges of the Arāvalli hills and consisting of eighty-six villages held by one of the first class nobles who has the title of Rāj Rānā and is a Jhālā Rājput. The population fell from 30,099 in 1891 to 16,255 in 1901, or by nearly 46 per cent. The principal castes are Rājputs (3,340), Bhils (1,861), Dāngis (1,830), and Mahājans (1,058). The annual income is about Rs. 72,000, and a tribute of local Rs. 6,124 (or about Imperial Rs. 4,900) is paid to the Darbār.

The family is descended from Sajja who came from Halwad in Kāthiāwār at the beginning of the sixteenth century with his brother Ajja (see Bari Sātri). Sajja received the estate of Delwāra and was killed in 1534 when Chitor was besieged by Bahādur Shāh. His successors were: Jet Singh I, the father-in-law of Rānā Udai Singh; Mān Singh I, who was killed at the battle of Haldighāt in 1576;

Kalyān Singh I, famous in the battles between Rānā Amar Singh I and Jahāngir; Raghu Dev I, killed while fighting for Rānā Rāj Singh I against Aurangzeb; Jet Singh II; Sajja II; Mān Singh II; Kalyān Singh II; Raghu Dev II; Sajja III; Kalyān Singh III; Bairi Sāl; Fateh Singh; Zālim Singh; and Mān Singh III. The last named is the present Rāj Rānā, was born in 1892, succeeded his father in 1900, and is being educated at the Mayo College.

The principal place in the estate is the small town of the same name situated in 24° 47' N. and 73° 44' E., fourteen miles almost due north of Udaipur city. Population (1901) 2,411. Tradition ascribes the foundation of the town to Devāditya, a son of Bhogāditya who was one of the earliest chiefs of Mewār. There are three temples, all of the sixteenth century and called the Jain-ki-bassi. Of these, the first is a large handsome building dedicated to Pārasnāth, having two large *mandaps* in the centre, one on each side, and a chapel constructed of stones belonging to some more ancient building and containing several very old images. In the same enclosure is a small shrine with 126 images which were dug up a few years ago in the neighbourhood. The second temple is a much more ornamental one, dedicated to Rakhabhñāth with one large central *mandap*; the oldest part is evidently a shrine on the north, beautifully carved and originally sacred to Vishnu. The third temple is a smaller and quite plain one, also to Rakhabhñāth. Close by and on a hill to the south, overlooking the town, is the Rāj Rānā's picturesque palace, while on a conical peak about 1,000 feet above the town and a great landmark for miles around is a temple dedicated to the goddess Rāthasen or Rāshtrasena. There is a branch post office in the town.

Deogarh.—An estate in the north-west of Mewār, consisting of one town and 181 villages held by one of the first class nobles who has the title of Rāwat and belongs to the Chondāwat sept of the Sesodia Rājputs. The population fell from 56,531 in 1891 to 25,146 in 1901, or by more than 55 per cent. The principal castes are Mahājans (4,029), Rājputs (2,172), Balais (1,831), Brāhmans (1,575), Gūjars (1,368), Jāts (1,242), and Mers (1,154). The annual income is about Rs. 1,20,000, and a tribute of local Rs. 7,142 (or about Imperial Rs. 5,700) is paid to the Darbār.

The family claims descent from Sanga, the second son of Singha who was a grandson of Chonda (see Amet). After Sanga came Dūdaji; Isri Dās, who was killed in 1611 fighting against the imperial army under Abdullah; Hamīr Singh; Gokal Dās I; Dwārka Dās, who received Deogarh in 1692 from Rānā Jai Singh II; Sangrām Singh; Jaswant Singh; Anūp Singh; Gokal Dās II; Nāhar Singh; Ranjīt Singh; Kishan Singh; and Bijai Singh. The last named is the present Rāwat, was born in 1891, succeeded by adoption in 1900, and is being educated at the Mayo College.

Deogarh Town.—The principal place in the estate of the same name, situated in 25° 32' N. and 73° 55' E. about sixty-eight miles north by north-east of Udaipur city. Population (1901) 5,384. The town is walled and contains a fine palace with a fort on each

side of it, a branch post office and a *dharmshūla* for travellers. The place was originally inhabited by people called Baidas who followed *thagī* as a profession, and a quarter of the town is still called after them. Three miles to the east in the village of Anjnā is a monastery of the Nātha sect of devotees, who are the *gurūs* of the Rāwat of Deogarh; a religious fair is held here annually.

Devasthan.—A *zila* or district situated in about the centre of Mewār and containing 102 villages. It is divided into six *tahsils*—Ban-kā-khera, Borsāna, Dhaneria, Kailāspuri (or Eklingji), Karbor and Pallāna—each of which is under a *naib-hākim*. The population decreased from 41,696 in 1891 to 23,622 in 1901, or by more than 43 per cent. The principal castes are Rājputs (3,917), Bhils (2,666), Mahājans (1,982), Jāts (1,658), Balais (1,374), and Gūjars (1,359). This is one of the districts in which a revenue settlement was not introduced; the most interesting places in the *zila* are Eklingji and Nāgdā.

Eklingji (or Kailāspuri).—A small village situated in a narrow defile twelve miles to the north of Udaipur city. Here Bāpā Rāwal had the good fortune to meet the sage Hārīta, with whose permission he built a temple to Mahādeo (worshipped here under the epithet of Ekling *i.e.* with one *lingam* or *phallus*), and by whose favour, tradition adds, he captured Chitor. Subsequently Bāpā became an ascetic (Sanyāsi) and died here in the eighth century; a small shrine in the hamlet of Batāta, about a mile to the north of Eklingji, marks the spot where his remains are said to have been interred. The temple erected by Bāpā was destroyed by the Muhammadans, but was rebuilt by Rānā Rai Mal as recorded in a fine inscription dated 1488. It is of unusual design having a double-storeyed porch and sanctuary, the former covered by a flat pyramidal roof composed of many hundred circular knobs, and the latter roofed by a lofty tower of more than ordinary elaboration. Inside the temple is a four-faced image of Mahādeo made of black marble. Since Bāpā's time the chief of Mewār has been *Dīwān* or vice-regent of Eklingji and as such, when he visits the temple, supersedes the high priest in his duties and performs the ceremonies. A picturesque lake lies in the vicinity, and numerous other temples stand close by, that dedicated to Vishnu and built by Mirān Bai, the wife of Bhoj Rāj son of Rānā Sanga, being of great elegance.

Nagda (or Nāgahrīda).—One of the most ancient places in Mewār and quite close to Eklingji. It is said to have been founded in the seventh century by Nāgaditya, an ancestor of Bāpā, and it was for some time the capital of the Gahlots but is now in ruins. The principal temples are the Sās Bahu pair, supposed to belong to the eleventh century and dedicated to Vishnu. They are most beautifully carved and adorned with artistic figures and sculpture in the very best taste; indeed the one to the south has been described as a perfect gem of its kind and unsurpassed by any old building in Mewār, not excepting the Ghateshwar temple at Baroli. The Jain temple known as Adbudji's (or correctly *adbhut*, meaning wonderful or

curious) is remarkable only for the great size of the images it contains, the largest, that of Sāntināth, being 6½ feet by 4 feet. Other objects of interest are two small temples to Vishnu on the causeway across an arm of the lake, one of which is well-carved and has a beautiful little *toran* in front; and the temple known as Khumān Rāwāl's, which is curious as having two *mandaps* or porches. Khumān was one of Bāpā's successors on the *gaddi* of Chitor, but there appear to have been three of this name in the eighth and ninth centuries, and it is not known which of them is referred to. [H. Cousens, *Progress Report of the Archaeological Survey of Western India* for the year ending 30th June 1905.]

Girwa.—A *zila* or district situated in about the centre of the State and containing one town (Udaipur city) and 489 villages. It is divided into five *tahsils*—Girwā, Lasūria, Maoli, Nai and Untāla—each of which (except Nai) is under a *naib-hākim*. The population fell from 182,031 in 1891 to 124,267 in 1901, or by more than 31 per cent. The principal castes are Brāhmans (13,628), Mahājans (12,660), Bhils (11,607), Dāngis (9,479), Rājputs (9,220), Minās (6,955), and Gadris (5,340). A revenue settlement was introduced in two of the five *tahsils* (Maoli and Untāla) in 1888 for a period of twenty years, and the land revenue of the entire *zila* is said to average about a lakh a year.

Udaipur City.—The capital of the Mewār or Udaipur State and the headquarters of the Girwā *zila*, called after Rānā Udai Singh who founded it in or about 1559. It lies in 24° 35' N. and 73° 42' E., near the terminus of the Udaipur-Chitor Railway, 697 miles north of Bombay. The city is the fifth largest in Rājputāna and in 1901 had a population of 45,976 as compared with 38,214 in 1881 and 46,693 in 1891. At the last census more than sixty-three per cent. of the inhabitants were Hindus, twenty per cent. Musalmāns and nearly ten per cent. Jains; and the principal castes were Brāhmans (6,033), Mahājans (5,939), Rājputs (3,156), and Sheikhs (2,953). Christians numbered 160 of whom 124 were natives, and of the latter 78 were Presbyterians. The United Free Church Mission has had a branch here since 1877, and maintains an excellent hospital and three schools for boys and girls.

The picturesque situation of Udaipur forms its principal charm. The city stands on the slope of a low ridge, the summit of which is crowned by the Mahārānā's palace, and to the north and west the houses extend to the bank of a beautiful piece of water known as the Pichola lake. The view from the embankment across to the dark background of wooded hills, which close in round the western sides of this lake and supply the water, is as fine as anything in India. The city proper is surrounded by a wall with circular bastions at intervals, except on the west where it rests on the lake; and the wall is further protected by a ditch. The principal gates are the Chānd Pol at the north-west corner, the Hāthi Pol on the north, the Delhi gate on the north-east, the Sūraj Pol on the east and the Kishan Pol on the south, all remarkable in their way as specimens of architectural fortification. Among temples may be mentioned the Jagannāth Raiji-kā-mandir,

built by Jagat Singh I in 1652 and possessing a fine porch, a lofty sanctuary and a large brazen image of the eagle or vehicle of Vishnu; and the Jagat Saromān built by Mahārānā Sarūp Singh just outside the palace about 1848.

The manufactures of Udaipur are unimportant, and consist mainly of gold and silver embroidery, dyed and stamped cloths and muslins, ivory and wooden bangles, and swords, daggers and knives. The Central jail has accommodation for 458 prisoners and is well managed. The city possesses eight schools (besides several private institutions, regarding which there is no information), namely an anglo-vernacular high school (see page 82 *supra*), five vernacular primary schools for boys and two schools for girls. Of these, three are maintained by the Mission and the rest by the Darbār. In the matter of medical institutions the place is well-supplied, having the Lansdowne Hospital, the Walter Hospital for females and the Shepherd Mission Hospital, all within the city walls, besides small hospitals attached to the Residency and the jail respectively and a dispensary near the railway station. A short account of the three large hospitals will be found in Chapter XIX.

The palace is an imposing pile of buildings running north and south and covering a space of about 1,500 feet long by 800 feet at the widest part. Fergusson has described it as "the largest in Rājputāna, and in outline and size a good deal resembling Windsor; but its details are bad, and when closely examined, it will not bear comparison with many other residences of Rājput princes." But though the palace has been added to by almost every chief since 1571, when the oldest portion, the Rai āngan or royal courtyard, is said to have been built, the want of plan and the mixture of architecture do not spoil the general effect, and this very diversity is itself attractive. The following are some of the principal apartments: the Bari mahal commenced about 1704, and having an upper storey of marble fancifully wrought into corbelled windows and trellised screens, enclosing an open court laid out with shrubs and furnished with a number of handsome doors inlaid with ivory; the Dil-kushā mahal, built by Rānā Karan Singh II about 1620 and decorated with mirror work on painted and gilt background; an adjacent pavilion dating from 1711 and covered with blue and gold porcelain of Chinese make, mixed up with some quaint Dutch porcelain tiles; the Chini-kī-chittre-sāli, built by Sangrām Singh II in 1716 and consisting of a court and pavilion with finely inlaid mirror work of floral patterns on a plaster ground; one small room being decorated entirely with Dutch tiles, while the walls of another are faced with dark blue and gold tiles of Chinese porcelain; the Chhotī chittre-sāli with its brilliant glass mosaics of peacocks; the Pitam Niwās or hall of delight, decorated with mirrors and porcelain; the Mānak mahal or palace of rubies, a curious compartment with a series of glazed niches filled with English china figures and vases of Bohemian glass; and the Chandra mahal or moon-palace on the top of the building and giving a fine view of the city and surrounding country. To the south of the above apartments,

which form the *mardāna* or male portion of the palace, is a plain and lofty building accommodating the *zanāna*, and beyond again are the heir apparent's house of the seventeenth century and the "classical villa" called the Shambhu Niwās, built about thirty or forty years ago and rather out of keeping with its surroundings.

The Pichola lake is said to have been constructed by a Banjārā at the end of the fourteenth century, and the embankment was raised by Rānā Udai Singh in 1560. The lake is about $2\frac{1}{2}$ miles long by $1\frac{1}{4}$ broad, has an area of over one square mile and a capacity of 418 million cubic feet of water. In the middle stand the two island-palaces, the Jagmandir and the Jagniwās, the former built by Rānā Jagat Singh I (1628-52) and the latter by Jagat Singh II (1734-51).

The Jagmandir is noted as the asylum of prince Khurram, afterwards the emperor Shāh Jahān, while in revolt against his father, Jahāngir. Apartments were first assigned him in the Rānā's palace, but as his followers little respected Rājput prejudices, the island became his home till shortly before his father's death. Here also several European families were lodged and hospitably entertained by Mahārānā Sarūp Singh during the Mutiny. The little palace built for prince Khurram consists of a round tower of yellow sandstone lined inside with marble slabs, three storeys in height and crowned by a handsome dome. The upper apartment is circular, about twenty-one feet in diameter, and Fergusson thought it the prettiest room he knew in India. "Its floor is inlaid with black and white marbles; the walls are ornamented with niches and decorated with arabesques of different coloured stones (in the same style as the Tāj at Agra, though the patterns are Hindu) and the dome is exquisitely beautiful in form." Other objects of interest on this island are the little mosque dedicated to the Muhammadan saint Madār; a room built of twelve enormous slabs of marble; and the throne sculptured from a single block of serpentine.

The Jagniwās is about 800 feet from the shore and consists of a collection of small apartments, courts and gardens. The latter are filled with orange, mango and other fruit-trees, forming a perfect roof of evergreen foliage, broken only occasionally by a tall palm or cypress and varied by the broad-leaved plantain.

Of these two islands Fergusson has written that the only objects in Europe to be compared with them "are the Borromean islands in the Lago Maggiore, but I need scarcely say their Indian rivals lose nothing by the comparison—they are as superior to them as the Duomo at Milan is to Buckingham Palace. Indeed, I know of nothing that will bear comparison with them anywhere."

Another fine lake connected by a small canal with, and lying to the north of, the Pichola is the Fateh Sagar, constructed by and called after the present Mahārānā. It is $1\frac{1}{2}$ miles long by one mile broad and its embankment, 2,800 feet long, is named after H. R. H. the Duke of Connaught who laid the foundation-stone in 1889. The lake is fed by a canal, four miles in length, from the Ahir river, has a

catchment area of nine square miles and can store 558 million cubic feet of water.

Among other objects of interest are the Sajjan Niwās gardens, well laid out and kept up; the Victoria Hall, a handsome building used as a library, reading-room and museum, in front of which stands a statue of Her late Majesty; the fortified hill of Eklingarh (2,469 feet above the sea) about two miles to the south, containing an enormous piece of ordnance which is said to have been mounted in 1769 when Sindhia laid siege to Udaipur; the Khās Odi at the southern end of the Pichola lake where wild pig daily assemble to be fed; the Saheli-kā-bāgh or slave girls' garden; and the Sajjangarh hill and palace, about 3,100 feet above the sea, close to which, on the north-west, is the small but beautiful lake called Bari talao.

[The quotations from Mr. Fergusson are taken from his *Picturesque illustrations of ancient architecture*, (1848).]

Ahar.—A village in the Girwā *zila*, situated on the banks of a stream of the same name in $24^{\circ} 35' N.$ and $73^{\circ} 44' E.$ about two miles east of Udaipur city. It contains a small Mission school, but is chiefly noteworthy as possessing the *Mahāsati* or group of the cenotaphs of the chiefs of Mewār since they left Chitor. That of Rānū Amar Singh II is the most conspicuous, but almost all are elegant structures. To the east are the remains of an ancient city which, according to tradition, was founded by Asāditya on the site of a still older place, Tāmbavati Nagri, where dwelt the Tonwar ancestors of Vikramāditya before he obtained Ujjain. The name was changed first to Anandpur and afterwards to Ahār. The ruins are known as Dhūl kot (the fort of ashes), and four inscriptions of the tenth century and a number of coins of a still earlier date have been discovered in them. Some ancient Jain temples are still to be traced, and also the remains of an old Hindu temple, the outside of which shows excellent carving.

Gogunda.—An estate in the west of Mewār consisting of seventy-five villages held by one of the first class nobles who is styled Rāj and is a Jhālā Rājput. The population in 1901 numbered 7,708 as compared with 13,972 in 1891, or a decrease of nearly 45 per cent. The principal castes are Rājputs (1,601), Bhils (1,357), and Mahājans (1,306). The annual income is about Rs. 24,000, and a tribute of local Rs. 2,552 (or about Imperial Rs. 2,040) is paid to the Darbār.

The family is connected with those of Bari Sādri and Delwāra, and is descended from Chhatar Sāl, the son of Rāj Rānū Mān Singh II of Delwāra. Chhatar Sāl was killed near Gogūnda fighting against the imperial forces about 1680, and his son Kān Singh was subsequently granted the estate. His successors have been Jaswant Singh; Rām Singh; Ajai Singh; Kān Singh II; Jaswant Singh II; Chhatar Sāl II; Lāl Singh; Mān Singh; Ajai Singh II; and Prithwī Singh. The last named is the present Rāj, was born in 1858 and succeeded on the death of his brother without issue in 1901.

The principal place in the estate is the small town of the same name, situated in the Arāvalli hills 2,757 feet above the sea in $24^{\circ} 46'$

N. and $73^{\circ} 32'$ E. about sixteen miles north-west of Udaipur city. Population (1901) 2,463. The country around is open and undulating, and there is a good sheet of water to the south-east. The climate is healthy, and the people are said to be comparatively longer-lived than those of the neighbourhood. About fifteen miles to the north is the highest peak of the Aravallis, 4,315 feet above the sea, known as the Jarga range.

Hurra.—A *pargana* of Mewār, situated in the extreme north and consisting of 166 villages. The population fell from 53,986 in 1891 to 35,799 in 1901, or by more than 33 per cent. The principal castes are Gūjars (4,554), Jāts (4,402), Mahājans (3,295), and Brāhmans (2,776). A revenue settlement was introduced in 1888 for a period of twenty years, and the average annual receipts from the land are said to be about Rs. 54,000.

The headquarters of the *pargana* are at the small town of the same name, situated in $25^{\circ} 54'$ N. and $74^{\circ} 42'$ E., three miles from Barl station on the Rājputāna-Mālwa Railway. Population (1901) 3,082.

Jahazpur.—A *zila* or district in the north-east of Mewār, containing one town (Jahāzpur) and 306 villages. It is divided into two *talukās*, Jahāzpur and Rūpa, each of which is under a *naib-hākim*. The population decreased from 85,637 in 1891 to 42,150 in 1901, or by more than fifty per cent. According to the census tables for 1901, the district contained 9,122 Bhils and only three Minās (the latter all females), but this is obviously a mistake, for it is well known that a large number of Minās reside here (see page 37 *supra*). Other numerous castes are Gūjars (3,050), Brāhmans (3,261), Mahājans (2,993), Dhākars (2,657), and Rājputs (2,209). The northern portion of the *zila* is included in the rugged tract of country known as the Minā Kherār, which is under the general supervision of the Political Agent, Hāraoti and Tonk.

Jahāzpur was taken possession of by Zālin Singh, the famous regent of Kotah, in 1806, but Captain Tod negotiated for its surrender and it was given up in 1819; it was managed by the Political Agent and was subsequently assigned in 1821 for the liquidation of the arrears of tribute to the British Government. In 1826-27 it yielded a revenue of Rs. 1,18,000 and maintained an efficient body of 400 foot and 100 horse, but on being restored to the Darbār, it was mismanaged and in 1829-30 required Rs. 20,000 besides its revenue to cover expenses. A revenue settlement was introduced in 1892 for a term of twenty years, and the annual receipts from the land are said to be about Rs. 92,000.

Jahazpur Town.—The headquarters of the *zila* of the same name, situated in $25^{\circ} 37'$ N. and $75^{\circ} 17'$ E. about twelve miles south-west of the cantonment of Deoli. Population (1901) 3,399. The town contains a branch post office, a small jail, a vernacular primary school and a hospital with accommodation for ten in-patients. On a hill to the south stands a large and strong fort consisting of two ramparts, one within the other, each having a deep ditch and numerous bastions; it was probably one of the many forts erected by Rānā Kūmbha to protect the frontiers of Mewār. In the town is a group of temples dedi-

cated to Siva and called the Bārah Deorā, while between the town and the fort is a mosque known as the Gaibi Pīr after a Muhammadan saint named Gaibi who is said to have resided here in Akbar's time.

According to tradition, Janmejaya, grandson of Yudhisthira, performed some sacrifice at this place whence it came to be called Yājñapur, a name subsequently changed to Jājpur and Jahāzpur. The town was taken by Akbar from the Rānā about 1567, and seven years later was given by him in *jāgīr* to Jag Mal, a younger son of Rānā Udai Singh, who had gone over to the imperial court in consequence of some disagreement with his elder brother, Rānā Pratāp Singh I. In the eighteenth century it was held for short periods by the Rājā of Shāhpura, and in 1806 it was seized by Zālim Singh, the minister of Kotah, who, at the intervention of the British Government, gave it up in 1819 when it was restored to the Mahārānā.

Kachola.—An estate in the north-east of Mewār, consisting of ninety villages held by the Rājā Dhirāj of Shāhpura who belongs to the Rānāwat sept of the Sesodia Rājputs. The population decreased from 26,227 in 1891 to 12,515 in 1901, or by more than 52 per cent. The principal castes are Jāts (1,565), Gūjars (1,270), Rājputs (1,048), and Brāhmans (1,039). The annual income is about Rs. 50,000, and a tribute of local Rs. 3,000 (or about Imperial Rs. 2,400) is paid to the Darbār.

The family is descended from Rānā Amar Singh I, whose younger son, Sūraj Mal, received the estate as his portion. His successor Sūjān Singh is said to have severed all connection with Mewār and proceeded to the imperial court, where he received from Shāh Jahān in 1629 a grant out of the crown lands of Ajmer of the *pargana* of Phūlia (now called Shāhpura). His estate in Mewār was of course resumed by the Rānā, but appears to have been regranted about one hundred years later to one of his successors, Rājā Umed Singh. The latter, according to Tod, treacherously murdered the *bhāmīā* chief of Amargarh and refused to attend the summons to Udaipur, and as a punishment was deprived of all his lands, but he subsequently did good service and was killed fighting for Rānā Ari Singh II against Sindhia at Ujjain in 1769. The estate was restored to his son Rām Singh, and has been held by the subsequent Rājās of Shāhpura, namely Bhīm Singh; Amar Singh; Mādho Singh; Jagat Singh; Lachhman Singh; and Nāhar Singh. The last named is the present Rājā, was born in 1855 and succeeded in 1870. The Rājās of Shāhpura, as *jāgīrdars* of Kāchola, have to do formal service for the Mahārānā like the other great nobles of Mewār, and the nature of this service was long in dispute, but it has recently been decided that they are to send their usual quota of troops for three months every year to Udaipur and are themselves to attend for one month at the same place every alternate year, generally at the Dasahra festival.

The estate is administered on behalf of the Rājā by an official styled *Hākīm* who has his headquarters at the small town of Kāchola, situated three miles east of the Banās river in 25° 24' N. and 75° 8' E., about a hundred miles north-east of Udaipur city and twenty south-east of the town of Shāhpura. Population (1901) 1,146.

Kankroli.—An estate consisting of twenty-one villages situated in different parts of Mewār and held by the Gosain of the Dwārka Dhīsh temple as a *muāfi* or free grant from the Mahārānā. The population decreased from 8,294 in 1891 to 4,995 in 1901, or by nearly forty per cent.

The principal place in the estate is the small town of the same name, situated in 25° 4' N. and 73° 53' E. about thirty-six miles north-east of Udaipur city. It contained 3,053 inhabitants in 1901. Immediately to the north is the lake called Rāj Samand (described at page 9 *supra*), and at one end of its embankment is the temple of Dwārka Dhīsh, one of the seven forms of Krishna. The image now in use there is said to be the identical one brought to Rājputāna in 1669 by the descendants of Vallabhāchārya when they left Muttra from fear of Aurangzeb. Rānā Rāj Singh I invited them to Mewār in 1671 and set apart the village of Asotiya (about a mile to the east) for Dwārkanāth. When the inaugural ceremony of the Rāj Samand was celebrated in 1676 the image of Dwārkanāth was moved from Asotiya and seated in the present temple. The Gosain of Kānkroli is a descendant of the third son of Bithal Nāth, eldest son of Vallabhāchārya who lived in the sixteenth century.

On a hill to the north-east are the remains of a large Jain temple said to have been built by Dayāl Sāh, the minister of Rānā Rāj Singh I. Its spire was partly destroyed by the Marāthās and replaced by a round tower, but it is still a picturesque ruin.

Kānor.—An estate in the south of Mewār consisting of 110 villages held by one of the first class nobles who is termed Rāwat and belongs to the Sārangdevot sept of the Sesodia Rājputs. The population decreased from 19,952 in 1891 to 11,249 in 1901, or by more than 43 per cent. The most numerous castes are Bhils (1,748), Mahājans (1,371), Brāhmans (1,068), and Rājputs (931). The annual income is about Rs. 32,000, and a tribute of local Rs. 3,166 (or about Imperial Rs. 2,500) is paid to the Darbār.

The family is descended from Sārangdeo, a son of Ajja who was the second son of Rānā Lūkhā. Sārangdeo was succeeded by Jagajī; Narbad; Netaji; Bhānji; Jagannāth; Mān Singh; Mahā Singh, who was killed in the battle of Hurra fighting against Mewāti Rām Bāz Khān in the time of Rānā Sangrām Singh II; Sārangdeo II, who was given the fief of Kānor; Prithwi Singh; Jagat Singh; Zālim Singh; Ajit Singh; Umed Singh; and Nāhar Singh. The last named is the present Rāwat, was born in 1859 and succeeded his father in 1884.

The principal place in the estate is the small town of the same name, situated in 24° 26' N. and 74° 16' E. about thirty-eight miles east by south-east of Udaipur city. It is a well-built town, 1,635 feet above the sea, and in 1901 contained 4,300 inhabitants.

Kapasan.—A *zila* or district in the centre of the State consisting of 142 villages and divided into three *tahsils*, Kapāsan, Akola and Jāsma, each under a *naib-hākim*. The population decreased from 52,355 in 1891 to 28,371 in 1901, or by 46 per cent. The principal castes are Jāts (5,273), Brāhmans (2,820), Mahājans (2,779), Gadrīs

(2,752), and Bhils (1,290). A revenue settlement was introduced in 1886 for a term of twenty years, and the yearly receipts from the land are said to be about Rs. 1,17,000.

The headquarters of the *zila* are at the town of Kapāsan, situated in 24° 53' N. and 74° 19' E. about two miles north of Kapāsan station on the Udaipur-Chitor Railway and forty-five miles north-east of Udaipur city. Population (1901) 4,591. The place possesses a branch post office, a vernacular primary school and a small hospital with accommodation for five in-patients. To the north is a fine tank.

Khamnor.—A *parganā* situated in the west of the State consisting of fifty-five villages. The population fell from 34,249 in 1891 to 20,810 in 1901, or by 39 per cent. One-third of the inhabitants are Rājputs, and other numerous castes are Brāhmans (2,408), Mahājans (2,166), and Bhils (2,140). The land revenue of the *pargana* is about Rs. 22,000 yearly, and the headquarters of the *Hākim* are at the village of Khamnor, situated close to the right bank of the Banās in 24° 55' N. and 73° 43' E., about twenty-six miles north of Udaipur city.

Kherwara.—A *bhāmāt* or district held on the *bhām* tenure by a number of petty Girāsia chieftains. It is situated in the south-west of the State, contains one town (Kherwāra cantonment) and 119 villages, and is said to have an area of 900 square miles. The population decreased from 48,163 in 1891 to 17,558 in 1901, or by no less than 63 per cent., but it must be remembered that in 1891 the Bhils were not regularly counted, their number being roughly estimated at 34,169. Nevertheless the district is known to have suffered terribly in the famine of 1899-1900, and the loss of population was undoubtedly very great. At the last census about sixty-two per cent. of the inhabitants were Bhils and eleven per cent. Pātels.

The *bhāmāt* is held by the Raos of Jawās, Pāra and Mādri and the Thākurs of Chāni and Thāna, who enjoy between them an income of about Rs. 30,000 a year and pay a fixed sum yearly to the Darbār as tribute or quit-rent. The land revenue is collected by the Gametis or headmen of villages, and is generally taken in kind, the usual rate being about one-fourth of the produce. The district forms part of the Hilly Tracts of Mewār and is directly under the political supervision of the Commandant of the Mewār Bhil Corps, subject to the general control of the Resident.

Kherwara Cantonment.—A cantonment included in the 5th or Mhow division of the Western Command of the Indian Army, and situated in 23° 59' N. and 73° 36' E. about fifty miles south of Udaipur. It stands in a valley 1,050 feet above the sea, and on the banks of a small stream called the Godāvāri. Population (1901) 2,289. Kherwāra is the headquarters of the Mewār Bhil Corps (see Chapter XVI) and of the Political Superintendent of the Hilly Tracts of Mewār. The Church Missionary Society has had a branch here since 1881 and maintains three vernacular primary schools for boys, one in the cantonment and two in the district (at Kāgdar and

Kalbai). Besides the regimental school and hospital, the place possesses a post office, a travellers' bungalow and a hospital with accommodation for ten in-patients, which is kept up partly by Government and partly from private subscriptions. There is also a church (All Saints'), built of the dull green serpentine stone found in the neighbourhood.

Kotharia.—An estate in the west of Mewār consisting of eighty-one villages held by one of the first class nobles who is termed Rāwat and belongs to the Chauhān clan of Rājputs. The population decreased from 15,364 in 1891 to 8,053 in 1901, or by more than 47 per cent. The principal castes are Rājputs (1,358), Brāhmans (749), Balais (632), Jāts (630), and Chākars (627). The annual income is about Rs. 32,000, and a tribute of local Rs. 1,502 (or about Imperial Rs. 1,200) is paid to the Darbār.

The founder of the family was Mānik Chand who fought for Rānā Sanga against Bābar in 1527; he is said to have attacked the latter's vanguard and carried away the advanced tents which he presented to the Rānā, since when the use of red tents by the chiefs of Mewār has been current. His successors were Sārang Deo; Jai Pāl; Khānji (killed at the siege of Chitor in 1567); Tattār Singh; Dharmāngad; Sāhib Singh, described as a gallant soldier in the time of Rānās Pratāp and Amar Singh; Prithwi Rāj; Rukmāngad, who fought for Rānā Rāj Singh against Aurangzeb; Udai Bhān; Deo Bhān; Budh Singh; Fateh Singh; Bijai Singh; Mohkam Singh; Jodh Singh; Sangrām Singh; Kesri Singh; and Jawān Singh. The last named is the present Rāwat, was born in 1886 and succeeded by adoption in 1888.

The principal place in the estate is the small town of the same name, situated on the right bank of the Banās in 24° 58' N. and 73° 52' E., about thirty miles north by north-east of Udaipur city. Population (1901) 1,586.

Kotra.—A *bhūmāt* or district held on the *bhūm* tenure by some petty Girāsia chieftains. It is situated in the south-west of the State, contains one town (Kotra cantonment) and 242 villages, and is said to have an area of 650 square miles. The population decreased from 21,631 in 1891 to 17,641 in 1901, or by about eighteen per cent., but the figures for 1891 are unreliable and the decrease was probably greater. At the last census sixty-eight per cent. of the inhabitants were Bhils and nine per cent. Rājputs.

The *bhūmāt* is held by the Raos of Jura and Oghna and the Rannā of Panarwā, who enjoy between them an income of about Rs. 20,000 a year and pay a small sum annually to the Darbār as tribute or quit-rent. The district forms part of the Hilly Tracts of Mewār and is directly under the political supervision of the second in command of the Mewār Bhil Corps, subject to the general control of the Political Superintendent at Kherwāra, whose Assistant he is.

Kotra Cantonment.—A cantonment situated in a small valley near the confluence of the Wākal and Sābarmati rivers and surrounded by high, well-wooded hills which, on the east, attain an

elevation of over 3,000 feet above the sea. It lies in 24° 22' N. and 73° 11' E. about thirty-eight miles south-west of Udaipur city and thirty-four miles south-east of Rohera station on the Rājputāna-Mālwa Railway. Population (1901) 903.

Two companies of the Mewār Bhil Corps are quartered here, and the officer commanding the detachment is Assistant to the Political Superintendent of the Hilly Tracts. Kotra contains a post office, a vernacular primary school for boys, a hospital for the detachment and another for the civil population. The institution last mentioned is maintained partly by Government and partly from local funds, and has accommodation for eight in-patients.

Kumbhalgarh.—A *pargana* situated in the west of the State in the Arāvalli hills and consisting of 165 villages. It is administered by a *Hākīm* whose headquarters are at Kelwāra, while those of his assistant (*naib-hākīm*) are at Rincher. The population fell from 51,765 in 1891 to 28,003 in 1901, or by nearly 46 per cent. The principal castes are Rājputs (10,198), Bhils (3,456), Mahājans (3,109), and Brāhmans (2,055). The land revenue of the *pargana* is said to be about Rs. 41,000 a year, but no regular settlement has been introduced.

The district takes its name from the well-known fort of Kumbhalgarh or Kumbhalmer, built by Rānā Kūmbha between 1443 and 1458 on the site of a still more ancient castle which tradition ascribes to Samprati, a Jain prince of the second century B.C. It is situated in 25° 9' N. and 73° 35' E., about forty miles north of Udaipur city, and stands on a rocky hill, 3,568 feet above sea-level, commanding a fine view of the wild and rugged scenery of the Arāvallis and the sandy deserts of Mārwar. It is defended by a series of walls with battlements and bastions built on the slope of the hill, and contains a number of domed buildings which are reached through several gateways along a winding approach. Besides the Aret Pol or barrier, thrown across the first narrow ascent about a mile from Kelwāra, there is a second gate called the Halla Pol intermediate to the Hanumān Pol, the exterior gate of the fortress, between which and the summit there are four more gates. A temple to Nīlkanth Mahādeo and an altar were built with the fort; the altār was used for the *Agnī hotra* ceremony at the inauguration, and the large double-storeyed building in which it was situated still exists.

At some little distance outside the fort is a fine Jain temple, consisting of a square sanctuary with vaulted dome and a colonnade of elegant pillars all round, while in the vicinity is another Jain temple of peculiar design, having three storeys, each tier being decorated with massive low columns.

According to Firishta, Mahmūd Khilji of Mālwa visited Kumbhalgarh about 1458 and ascended the hill for some distance on the eastern face of the fort; he formed the opinion that nothing but a close siege for several years could effect its reduction, so he marched away to Dūngarpur. The place was, however, taken about 1578 by Shāhbāz Khān, one of Akbar's generals, after a gallant resistance on

the part of Rānā Pratāp Singh. During the Marāthā disturbances the armed band of Sanyāsīs or ascetics, who formed the garrison, revolted, but in 1818 Captain Ted, then Political Agent, obtained possession of the place by arranging for the arrears of pay due to them, and the fort was restored to the Mahārānā.

Kelwara.—The headquarters of the Kūmbhalgarh *pargana* situated in the heart of the Arāvalli hills in 25° 7' N. and 73° 36' E., about 2½ miles south of the Kūmbhalgarh fort and thirty-eight miles north of Udaipur city. It lies at the head of the Hāthidara Nāl or pass leading to Ghānerao in Jodhpur. Population (1901) 1,204. It was here that Rānā Ajai Singh found refuge when his father, Rānā Lakshman Singh, and his seven brothers had been killed defending Chitor against Alā-ud-din at the beginning of the fourteenth century. According to Firishta, Mahmūd Khilji of Mālwa took the place about 1441, though not without heavy loss.

Kurabar.—An estate in the south of Mewār, consisting of sixty-nine villages held by one of the first class nobles who is termed Rāwat and belongs to the Chondāwat sept of the Sesodia Rājputs. The population decreased from 25,452 in 1891 to 12,643 in 1901, or by fifty per cent. The principal castes are Rājputs (2,313), Dāngīs (1,608), Mahājans (1,545), and Minās (1,437). The annual income of the estate is about Rs. 40,000, and no tribute is paid to the Darbār.

The family is descended from Arjun Singh, a younger son of Rāwat Kesri Singh of Salūmbar, who received Kurābar in *jāgīr* from Rānā Jagat Singh II in 1747. His successors have been Jawān Singh; Isri Singh; Ratan Singh; Jet Singh; and Kishor Singh. The last named is the present Rāwat, was born in 1879 and succeeded his father in 1895.

The principal place in the estate is the small town of the same name, situated on the left bank of a stream called the Godi in 24° 27' N. and 73° 59' E., about twenty miles south-east of Udaipur city. Population (1901) 1,763.

Magra.—A *zila* or district in the south and south-west of the State, consisting of 328 villages and divided into four *tahsils*, Sarāra, Kherwāra, Kalyānpur and Jāwar, each of which is under a *naib-hākim*. The population decreased from 93,538 in 1891 to 48,460 in 1901, or by 48 per cent., but the figure for 1891 is unreliable as the Bhils were not regularly counted. At the last census Bhils numbered 17,456 (or thirty-six per cent. of the population), and other numerous castes were Dāngīs (5,381), Rājputs (4,899), Mahājans (3,946), and Brāhmans (3,788). As the name implies, the country is hilly and rugged; the wild tribes are apt to give trouble, and for the purpose of overawing them the Darbār maintains a considerable body of troops including a mountain battery of six small locally-made guns. The lead and zinc mines of Jāwar, described in Chapter VI, are in this district.

The headquarters of the *Hākim* are at Sarāra, a small town possessing a post office and a hospital.

Rakhabh Dev.—A walled village in the Magrā *zila*, situated in the midst of hills in $24^{\circ} 5' N.$ and $73^{\circ} 42' E.$ about forty miles south of Udaipur city and ten miles north-east of the cantonment of Kherwāra. Population (1901) 2,174. The village possesses a post office and a vernacular primary school, originally started for the benefit of the Bhils and attended by about fifty boys, half of whom are of this tribe. Serpentine of a dull green colour is quarried in the neighbourhood and worked into effigies and vessels of domestic use, which are sold to the numerous pilgrims who visit the place.

The famous Jain temple sacred to Adināth or Rakhabh-nāth is annually visited by thousands from all parts of Rājputāna and Gujarāt; it is difficult to determine the age of this building, but three inscriptions record deeds of piety and repairs in the fourteenth and fifteenth centuries. The principal image is of black marble and is in a sitting posture about three feet in height; it is said to have been brought here from Gujarāt towards the end of the thirteenth century. Hindus, as well as Jains, worship the divinity, the former regarding him as one of the incarnations of Vishnu and the latter as one of the twenty-four *tīrthankars* or hierarchs of Jainism. The Bhils call him Kālājī from the colour of the image and have great faith in him; an oath by Kālājī is one of the most solemn a Bhil of these parts can take. Another name is Kesaryaji from the saffron (*kesar*) with which pilgrims besmear the idol. Every votary is entitled to wash off the paste applied by a previous worshipper, and in this way saffron worth thousands of rupees is offered to the god annually.

Mandalgarh.—A *zila* or district in the north-east of the State, containing 258 villages and divided into two *tahsils*, Kotri and Māndalgarh, each under a *naib-hākim*. The population decreased from 84,472 in 1891 to 33,619 in 1901, or by sixty per cent. The principal castes are Brāhmans (4,010), Mahājans (2,916), Gūjars (2,740), Jāts (2,561), Rājputs (2,494), and Dhākars (2,009). Iron mines are still worked at Bigod and other places. A revenue settlement was introduced between 1889 and 1891 for a term of twenty years, and the yearly receipts from the land are about Rs. 43,000.

The headquarters of the *zila* are at the small town of the same name, situated in $25^{\circ} 13' N.$ and $75^{\circ} 7' E.$, about a hundred miles north-east of Udaipur city. Population (1901) 1,462. The town possesses a post office, a vernacular primary school and a dispensary. To the north-west is a fort, about half a mile in length with a low rampart wall and bastions encircling the crest of the hill on which it stands; it is strong towards the south but is assailable from the hills to the north. The fort is said to have been constructed about the middle of the twelfth century by a chief of the Bālnote clan of Rājputs (a branch of the Solankis).

According to the Musalmān historians, Muzaffar Shāh I of Gujarāt "besieged Māndalgarh with battering-rams and catapults and caused subterraneous passages to be dug in order to enter the fort by that means, but all his endeavours would have proved futile had it

not been for a pestilence which broke out in the town and which induced the besieged Rai, whose name was Durgā, to send out deputies to treat for a surrender. These persons came with shrouds on their shoulders and swords suspended from their necks, and at the same time several women and children exposed themselves almost naked on the works, begging for mercy. The Sultān agreed at length to raise the siege on payment of a large sum in gold and jewels." This is said to have occurred about 1396.

The place was taken twice by Mahmūd Khiljī of Mālwa in the middle of the fifteenth century, and subsequently appears to have belonged alternately to the Rānās of Mewār and the Muhammadan emperors. In or about 1650 Shāh Jahān granted it in *jāgīr* to Rājā Rūp Singh of Kishangarh, who partially built a palace here, but Rānā Rāj Singh retook it in 1660. Twenty years later Aurangzeb captured the place, and in 1700 made it over to Jhujhār Singh, the Rāthor chief of Pisāngan (in the Ajmer District) from whom it was recovered by Rānā Amar Singh in 1706, and it has since remained in the uninterrupted possession of his successors. [H. Cousens, *Progress Report of the Archaeological Survey of Western India* for the year ending 30th June 1905.]

Meja.—An estate situated in the north of Mewār, and consisting of sixteen villages held by one of the first class nobles who has the title of Rāwat and belongs to the Chondāwat sept of the Sesodia Rājputs. The population decreased from 5,099 in 1891 to 3,216 in 1901, or by nearly 37 per cent. The most numerous castes are Mahājans (640), Brāhmans (323), Gadrīs (235), and Rājputs (226). The annual income is about Rs. 25,000, and a tribute of local Rs. 3,121 (or about Imperial Rs. 2,500) is paid to the Darbār. The estate is of recent creation. On the death without issue of Rāwat Prithwi Singh II of Amet, Zālim Singh of Bemāli put his second son Amar Singh in possession of that estate, but Mahārānā Sarūp Singh expelled Amar Singh and conferred Amet on Chhatar Singh. Mahārānā Shambhu Singh, however, gave Amar Singh the estate of Meja and the title of Rāwat, and made him of the same rank at court as Amet. Amar Singh died in 1896 and was succeeded by his son Rāj Singh, the present Rāwat, who was born in 1875.

The chief place in the estate is the small town of the same name situated in 25° 25' N. and 74° 33' E., about eighty miles north-east of Udaipur city and six miles south-west of Māndal station on the Rājputāna-Mālwa Railway. Population (1901) 1,027. There is a small fort and lake, said to have been constructed by the Purāwat Sesodias.

Nathdwara.—An estate consisting of one town (Nāthdwāra) and thirty villages, situated in different parts of Mewār and held by the Mahārāj Gosain as a *muāfi* or free grant from the Mahārānā. The population decreased from 21,661 in 1891 to 15,837 in 1901, or by nearly 27 per cent. The principal castes are Brāhmans (2,885), Mahājans (1,597), Rājputs (1,286), and Bhils (1,269). Besides this estate, the Mahārāj possesses others in Baroda, Bharatpur, Bikaner,

Karauli, Kotah, Partābgarh and elsewhere, and a village in the Ajmer District originally granted by Daulat Rao Sindhia. The annual income of his estates is about two lakhs, and the offerings received at the shrine in Nāthdwāra town are estimated at between four and five lakhs yearly. The Mahārāj Gosain is the head of the Vallabhāchārya sect of Brāhmans and is descended from the eldest son of Bithal Nāth, who was in turn the eldest son of Vallabhāchārya. The present Mahārāj is Govardhan Lālji, who was born in 1862 and succeeded his father Girdhārji in 1876, on the deposition of the latter for contumacious conduct towards the Darbār.

Nathdwara Town.—A walled town situated on the right bank of the Banās river in 24° 56' N. and 73° 49' E., about thirty miles north by north-east of Udaipur city and fourteen miles north-west of Maoli station on the Udaipur-Chitor Railway. It is the chief place in the estate of the same name, and in 1901 contained 8,591 inhabitants, more than eighty-three per cent. being Hindus, but in a place of pilgrimage like this the population varies almost weekly. There is a combined post and telegraph office, and the Mahārāj Gosain maintains a dispensary and a vernacular school. The only manufactures are small jewels or charms of gold or silver, very artistically decorated with coloured enamel; they are sold to the pilgrims.

The town possesses one of the most famous Vaishnava shrines in India, in which is an image of Krishna, popularly said to date from the twelfth century B.C. This image was placed by Vallabhāchārya in a small temple at Muttra in 1495 and was moved to Gobardhan in 1519. About 150 years later, when Aurangzeb endeavoured to root out the worship of Krishna, the descendants of Vallabhāchārya left the Muttra District with their respective images and wandered about Rājputāna till 1671, when Rānā Rāj Singh invited three of them to Mewār. For Śrī Nāthji's worship he set apart the village of Siār; a temple was in due course erected for his reception, and to the south a town was built and called Nāthdwāra (the portal of the god). Within certain limits around the temple there was till fairly recent times sanctuary for all classes brought by crime or misfortune within the pale of the law.

Parsoli.—An estate in the east of Mewār, consisting of forty villages held by one of the first class nobles who is termed Rao and is a Chauhān Rājput. The population decreased from 8,477 in 1891 to 3,388 in 1901, or by sixty per cent. The most numerous castes are Gūjars (648), Dhākars (280), Jāts (262), and Rājputs (262). The annual income is about Rs. 20,000, and a tribute of local Rs. 926 (or about Imperial Rs. 740) is paid to the Darbār. The family is descended from Rao Rām Chandra II of Bedla whose second son Kesri Singh received Pārsoli from Rānā Rāj Singh II. Kesri Singh's successors have been Nāhar Singh; Raghunāth Singh; Rāj Singh; Sangrām Singh; Sāmant Singh; Lāl Singh I; Lakshman Singh; Ratan Singh; and Lāl Singh II. The last named is the present Rao, was born in 1897 and succeeded in 1903. The principal place in the estate is the small town of the same name, situated in 25° 7' N.

and 74° 53' E. about eighty-four miles north-east of Udaipur city. Population (1901) 831. There is a post office here.

Rajnagar.—A *pargana* in the west of the State consisting of 123 villages. The population decreased from 39,858 in 1891 to 22,064 in 1901, or by more than 44 per cent. The principal castes are Brāhmans (4,308), Rājputs (3,680), Gūjars (2,221), and Mahājans (1,737). A land settlement was made in 1888 for a term of twenty years, and the yearly land revenue of the *pargana* is about Rs. 25,000. The *Hākīm* has his headquarters at the small town of Rajnagar, situated in 25° 4' N. and 73° 52' E. about thirty-six miles north by north-east of Udaipur city and a mile to the west of the lake called Rāj Samand. Population (1901) 2,311. The town was founded by and named after Rānā Rāj Singh in the latter half of the seventeenth century, and possesses a vernacular primary school for boys. The marble quarries in the neighbourhood are famous.

Rasmi.—A *zila* or district in the centre of Mewār consisting of one hundred villages and divided into two *tahsils*, Rāsmi and Galūnd, each under a *naib-hākīm*. The population decreased from 46,757 in 1891 to 26,897 in 1901, or by more than 42 per cent. The principal castes are Jāts (4,363), Brāhmans (2,682), and Mahājans (2,672). A land settlement, introduced in 1885 originally for a term of twenty years, is still in force; the average receipts from the land are about Rs. 1,12,000 yearly. The headquarters of the *zila* are at the small town of the same name, situated on the western slope of a hill (1,823 feet above the sea) close to the right bank of the Banās river in 25° 4' N. and 74° 23' E. about fifteen miles north of Kapāsan station on the Udaipur-Chitor Railway. Population (1901) 2,173. The town contains a vernacular primary school and a dispensary.

Four or five miles to the south-west is the village of Kūndian possessing many temples and a pool called Mātri Kūndia. The latter is celebrated, as it is said that the sins of Parasurāma, the would-be matricide, were washed away on his bathing in its waters. A fair, lasting for three days, is held here in May and is largely attended by pilgrims who bathe in the pool.

Sahran.—A *zila* or district in the north-west of the State, consisting of 274 villages and divided into three *tahsils* Sahran, Raipur and Reimagrā, each under a *naib-hākīm*. The population decreased from 99,929 in 1891 to 53,850 in 1901, or by 46 per cent. The principal castes are Mahājans (6,243), Jāts (5,775), Brāhmans (5,433), Gūjars (4,356), and Rājputs (3,081). A land settlement was made in 1885 for a term of twenty years and is still in force; the average annual land revenue of the district is about a lakh of rupees. The headquarters of the *Hākīm* are at the small town of Sahran situated in 25° 12' N. and 74° 14' E. about fifty-five miles north-east of Udaipur city. Population (1901) 1,251. The town contains a vernacular primary school and a dispensary.

Saira.—A *pargana* in the west of the State among the Arāvalli hills, containing fifty-eight villages. The population decreased from 23,543 in 1891 to 12,989 in 1901, or by nearly 45 per cent. The

principal castes are Rājputs (3,528), Brāhmins (1,825), Mahājans (1,824), and Bhils (1,759). There has been no land settlement in this *pargana*, and the land revenue, collected mostly in kind, is said to average about Rs. 15,000 a year. The headquarters of the *Hakim* are at the village of Saira, situated in 24° 59' N. and 73° 26' E. about thirty-three miles north-west of Udaipur city. Population (1901) 1,019.

Salumbar.—An estate in the south of Mewār, consisting of one town (Salūmbar) and 237 villages held by one of the first class nobles who is styled Rāwat and is the head of the Chondāwat sept of the Sesodia Rājputs, or of the branch which claims descent from Chonda, the eldest son of Rānā Lakhā (see in this connection pages 16 and 36 *supra*). The population decreased from 63,262 in 1891 to 31,058 in 1901, or by more than fifty per cent. The principal castes are Bhils (6,399), Dāngis (3,902), Mahājans (3,512), and Rājputs (3,182). The annual income of the estate is about Rs. 80,000, and no tribute is paid to the Darbār.

The Rāwats of Salūmbar, as already stated, are the direct descendants of Chonda who, at the end of the fourteenth century, surrendered his right to the *gaddi* of Mewār in favour of his younger and half-brother Mokal. The successors of Chonda have been Kāndhal; Ratan Singh (killed at the battle of Khānua fighting against Bābar in 1527); Sain Dās (killed, along with his son, at Chitor during Akbar's siege in 1567); Khengārjī; Kishan Dās; Jet Singh (slain at Untāla fighting for Rānā Amar Singh I against Jahāngīr); Mān Singh; Prithwī Singh; Raghunāth Singh, in whose time the estate is said to have been resumed by the Darbār; Ratan Singh II; Kāndhal II; Kesri Singh, to whom the estate was restored by Rānā Jai Singh II; Kunwar Singh; Jet Singh II (killed in battle with Appaji Sindhia); Jodh Singh, who is said to have been poisoned by Rānā Ari Singh II at the Nāhar Magrā hill; Pahār Singh, who fought against the Marāthās at Ujjain in 1769; Bhīm Singh; Bhawāni Singh; Padam Singh; Kesri Singh II; Jodh Singh II; and Unār Singh. The last named is the present Rāwat, was born in 1864 and succeeded by adoption in 1901.

Copper is found in the estate, and from the time of Padam Singh (1804-18) till about 1870 the Rāwats coined money, known as Padam Shāhi *paisā* or Salūmbar *dhingla*, but the mint was then closed by order of Government.

Salumbar Town.—The principal place in the estate of the same name situated on the right bank of the Sarnī, a tributary of the Som river, in 24° 9' N. and 74° 3' E., about forty miles south-east of Udaipur city. Population (1901) 4,692. A masonry wall surrounds the town, which is protected on the north by lofty and picturesque hills, one of which, immediately overlooking it, is surmounted by a fort and outworks. The palace of the Rāwat is on the edge of a lake to the west, and the scenery is altogether very charming. There is a post office here.

Sardargarh.—An estate in the west of Mewār, consisting of twenty-six villages held by one of the first class nobles who is styled Thākur and is a Dodiā Rājput. The population decreased from 6,583

in 1891 to 3,340 in 1901, or by more than 49 per cent. The principal castes are Mahājans (471), Rājputs (384), Jāts (246), and Chākars (231). The annual income is about Rs. 24,000, and a tribute of local Rs. 1,740 (or about Imperial Rs. 1,400) is paid to the Darbār.

The Thākurs have the hereditary privilege of guarding the Mahārānā's person in time of war, and are descended from one Dhāwal who came to Mewār from Gujarāt in 1387 and was subsequently killed while fighting against one of the Tughlak kings at Badnor. His ten immediate successors all fell in battle, fighting for the Rānās, namely Sabji; Nāhar Singh (at Māndalgarh, when Mahmūd Khilji was taken prisoner); Krishna Singh (fighting for Rānā Rai Mal against Ghiyās-ud-dīn of Mālwa); Karan Singh (at Khānua in 1527); Bhānji (at Chitor in 1534); Sānda (at Chitor in 1567); Bhim Singh (at Haldighāt in 1576); Gopāl Dās (near the temple of Rānāpur in the Arāvallis in the time of Rānā Amar Singh I); Jai Singh; and Nawal Singh. The subsequent Thākurs have been Indra Bhān; Sardār Singh, who built the fort of Sardārgarh; Sāmānt Singh, in whose time the fort was seized by Shaktāwat Sangrām Singh; Ror Singh; Zorāwar Singh, who was made a noble of the second class in 1848, the fort being restored at the same time; Manohar Singh, who received some additional villages from Mahārānā Shambhu Singh, was created a first class noble by Mahārānā Sajjan Singh, and served as a member of the Mahendrāj Sabhā; and Sohan Singh, the present Thākur, who was born in 1872 and succeeded by adoption in 1903.

The principal place in the estate is the small town of the same name, situated on the right bank of the Chandrabhāga river, a tributary of the Banās, in 25° 14' N. and 74° E. about fifty miles north by north-east of Udaipur city. Population (1901) 1,865. The place is shown on most maps as Lāwa, and it was so called till about 1738 when Rānā Jagat Singh changed the name to Sardārgarh after Thākur Sardār Singh. A strong fort, surrounded by a double wall, stands on a hill to the north, 1,984 feet above the sea; and in the vicinity is a large tank constructed by the late Thākur during the famine of 1899-1900.

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PART V.

THE BHILS.

The name Bhil is by some derived from the Dravidian word for a bow, which is the characteristic weapon of the tribe, and by others from the root of the Sanskrit verb meaning "to pierce, shoot or kill," in consequence of their proficiency as archers.

Meaning of name.

There are numerous legends regarding the origin of these people. According to one, Mahādeo, sick and unhappy, was reclining in a shady forest when there appeared before him a beautiful woman, the first sight of whom effected a complete cure of all his ailments. An intercourse between the god and the strange female was established, the result of which was many children; one of the latter, who was from infancy distinguished alike by his ugliness and vice, slew his father's favourite bull and for this crime was expelled to the woods and mountains, and his descendants have ever since been stigmatised with the names of Bhil and Nishāda, terms that denote outcasts. Another version is that the first Bhil was created by Mahādeo by breathing life into a doll of clay; while the *Bhāgavat Purān* says that the tribe is descended from a mythical Rājā called Vena, the son of Anga, who ruled his people with a rod of iron, compelled them to worship him, prohibited the performance of *yajna* and other religious ceremonies, and generally so exasperated the Rishis (sages) that they killed him by *mantras* (incantations). There being no one to succeed him as ruler, the country became greatly disturbed and, to restore order, the Rishis begat from Vena's dead body a dwarfish person who came to be known as Nishāda; he is described as being in colour as dark as the crow; his limbs were too small, his cheek-bones prominent, his nose flat, and his eyes blood-red, and his descendants lived in the mountains and jungles.

Origin.

The Bhils seem to be the *Pygmies* of Ctesias (400 B.C.), who described them as black and ugly, the tallest being only two ells high; their hair and beards were so long that they served as garments, and they were excellent bowmen and very honest. In the *Adi Parva* of the *Mahābhārata*, mention is made of a Nishāda or Bhil, Eklavya, who had acquired great mastery over the bow by practising before a clay image of Dronāchārya, the tutor of the Pāndavas, and who, on the request of Arjuna, one of the five brothers, unhesitatingly cut off his right thumb and presented it to him as a *dakshina* (fee). The tribe has also been identified with the *Poulindai* and *Phyllitæ* of Ptolemy (150 A.D.), but the name by which they are at present known cannot be traced far back in Sanskrit literature, the term "*bhilla*" seeming to occur for the first time about 600 A.D.

Early
habitations.

The Bhils are among the oldest inhabitants of the country and are said to have entered India from the north and north-east several hundred years before the Christian era, and to have been driven to their present fastnesses at the time of the Hindu invasion. Colonel Tod, however, seems to scout the idea of their having come from a distance; he calls them Vanaputras or children of the forest, "the uncultivated mushrooms of India, fixed, as the rocks and trees of their mountain wilds, to the spot which gave them birth. This entire want of the organ of locomotion, and an unconquerable indolence of character which seems to possess no portion of that hardiness which can brave the dangers of migration, forbid all idea of their foreign origin and would rather incline us to the Monboddó theory that they are an improvement of the tribe with tails. I do not reckon that their raids from their jungle-abodes in search of plunder supply any argument against the innate principle of locality. The Bhil returns to it as truly as does the needle to the north; nor could the idea enter his mind of seeking other regions for a domicile."

So far, however, as Rājputāna is concerned, it may be asserted that, prior to the Rājput conquest, the tribe held a great deal of the southern half of the Province. The annals of Mewār, for example, frequently mention the assistance rendered by the Bhils to the early Gahlot rulers; the towns of Dūngarpur, Bānswāra, and Deolia (the old capital of Partābgarh) are all named after some Bhil chieftain who formerly held sway there; and the country in the vicinity of Kotah city was wrested by a chief of Būndi from a community of Bhils called Koteah. Lastly, it is well known that in three States, (Udaipur, Bānswāra and Dūngarpur), it was formerly the custom, when a new chief succeeded to the *gaddi*, to mark his brow with blood taken from the thumb or toe of a Bhil of a particular family. The Rājputs considered the blood-mark to be a sign of Bhil allegiance but it seems to have been rather a relic of Bhil power. The Bhils were very persistent in keeping alive the practice, and the popular belief that the man from whose veins the blood was taken would die within a year failed to damp their zeal; the Rājputs, on the other hand, were anxious to let the practice die out as they shrank, they said, from the application of the impure Bhil blood, but the true ground of their dislike to the ceremony was probably due to the *quasi*-acknowledgment which it conveyed of their need of investiture by an older and conquered race. In Udaipur the right of giving the blood was originally accorded to a family living at Oghna in the Hilly Tracts, in recognition of services rendered to Bāpā Rāwal in the eighth century, and is said to have been enjoyed by it till the time of Rānā Hamir Singh in the fourteenth century, when the custom ceased. In Dūngarpur the Balwaia sept possessed the right, and is believed to have exercised it till fairly recent times.

Present
strength and
distribution.

The Bhils of Rājputāna were counted for the first time in 1901, when they numbered 339,786 (males 175,116 and females 164,670) or about $3\frac{1}{2}$ per cent. of the entire population. Numerically they stand eighth among the 365 ethnic groups recorded at the census, and are

outnumbered only by the Brāhmans, Jāts, Mahājāns, Chamārs, Rājputs, Mīnās and Gūjars. They are to be found in every State except Alwar, Bharatpur, Dholpur and Karauli, and the petty chiefship of Lāwa, but are most numerous in the south, as the following table shows :—

Name of State.	Number of Bhils.	Percentage of total population.
Udaipur	118,138	About 11
Bānswāra	104,329	" 63
Jodhpur	37,697	" 2
Dūngarpur	33,887	" 34
Kotah	12,603	" 2
Partābgarh	11,513	" 22
Sirohi	10,372	" 7

The tribe is subdivided into a large number of clans, some based on reputed common descent, and others apparently huddled together as a group by simple contiguity of habitation or by the banding together of neighbours for plunder or self-defence; the members of each subdivision reside for the most part in separate *pāls* or villages and do not intermarry. From the Hilly Tracts of Mewār sixteen distinct clans have been reported, from Dūngarpur twenty-six, from Partābgarh thirty-seven, and from Jodhpur fifty-eight. Some call themselves *vjlā* or pure Bhils, but they are few in number; they are supposed not to eat anything white in colour, such as a white sheep or goat, and their grand adjuration is "By the white ram!" Others claim descent from almost every clan of Rājput and prefix the name thereof, e.g., Bhāti, Chauhān, Gahlot, Makwāna, Paramāra, Rāthor and Solanki. Each clan, and indeed each village, has its leader or headman, usually termed *gameti*.

Clans.

The Bhils have, by the various changes in their condition, been divided into three classes which may be denominated the village, the cultivating, and the wild or mountain Bhil. The first consists of those who, from ancient residence or chance, have become inhabitants of villages in the plains (though usually near the hills), of which they are the watchmen and are incorporated as a portion of the community. The cultivating Bhils are those who have continued in their peaceable occupations after their leaders were destroyed or driven by invaders to become desperate freebooters. Specimens of these two classes are to be found in almost every State. The third class, that of the wild or mountain Bhil, comprises all that part of the tribe

Three main classes.

which, preferring savage freedom and indolence to submission and industry, has continued more or less to subsist by plunder, and its home is the south of Rājputāna. Each group alternately decreases or increases in number according to the fluctuations in the neighbouring governments; when these have been strong and prosperous, the village and cultivating Bhils have drawn recruits from their wilder brethren, while weakness, confusion and oppression have had the usual effect of driving the industrious of the tribe to desperate courses; but amid all changes, there is ever a disposition in each branch of the community to reunite, and this is derived from their preserving the same usages and the same form of religion.

Occupations
in the past.

The Bhils, as a whole, have always been lawless and independent, fond of fighting, shy, excitable and restless. Believing themselves doomed to be thieves and plunderers, they were confirmed in their destiny by the oppression and cruelty of their rulers. The common answer of a Bhil, when charged with robbery, was "I am not to blame; I am Mahādeo's thief." The Marāthās treated them like wild animals and ruthlessly killed them whenever encountered; if caught red-handed committing serious crimes, they were impaled on the spot or burnt to death, chained to a red-hot iron seat. About the time of our treaties with the Rājput chiefs, the wilder Bhils in the Mewār Hilly Tracts and Bānswāra and Dūngarpur gave much trouble by their claim to levy blackmail throughout their country and their inveterate habits of plundering. It was difficult either to pursue them into their fastnesses or to fix the responsibility on the State to which they belonged territorially; expeditions sent under British officers against them rarely effected anything permanent, while the Darbārs were only strong enough to oppress and exasperate them, without subduing them.

Reclamation.

Since the intervention of the British Government about 1824, followed some sixteen years later by the establishment of the Mewār Bhil Corps, these people have been treated with kindness and are now fairly pacified; the measures by which they were gradually re-aimed form some of the most honourable episodes of Anglo-Indian rule. In the Mutiny of 1857 the only native troops in Rājputāna that stood by their British officers were the Merwāra Battalion (now the 44th Merwāra Infantry), the Bhil companies of the Erinpura Irregular Force (now the 43rd Erinpura Regiment), and the Mewār Bhil Corps; service in the latter has for many years been so popular that the supply of recruits always exceeds the demand. It must not be supposed that the Bhils have altogether given up their predatory and quarrelsome habits; they still lift cattle and abduct women, and these actions give rise to retaliatory affrays which are occasionally serious. In times of famine and scarcity, or when their feelings have been aroused by some injudicious act on the part of their ruler, they are also still inclined to take the law into their own hands, but the bad characters and professional robbers are now distinctly in the minority. Many are peaceful, if unskilful and indolent, cultivators, and earn a respectable livelihood as such, or by cutting and selling grass, manufacturing rude baskets, cleaning cotton, or serving as *shikāris*,

guides, and messengers. The Mewār Bhil Corps contains a body of loyal and obedient soldiers, and the pensioners of the corps have, by their influence, done much to keep their wild brethren in order.

Some of the characteristics* of the tribe have already been mentioned, such as lawlessness, independence, shyness, etc.; to these we may add truthfulness, hospitality, obedience to recognised authority, and confidence in and respect for the *Sarkār* (the British Government). As regards truthfulness, it is said that those who live in the wilder and more inaccessible parts never lie, while those who have come into contact with the civilisation of towns and larger villages soon lose this ancient virtue. If, however, a Bhil pledges protection, he will sacrifice his life to redeem his word; the traveller through his passes has but to pay the customary toll, and his property and person are secure, and any insult or injury by another will be avenged. The Bhil's obedience to recognised authority is absolute, and Tod relates how the wife of an absent chieftain procured for a British messenger safe conduct and hospitality through the densest forests by giving him one of her husband's arrows as a token. The same writer tells us that in the conflicts between the Rānās of Mewār and the emperors of Delhi, "the former were indebted to these children of the forest for their own preservation and, what is yet more dear to a Rājput, that of their wives and daughters from the hands of a foe whose touch was pollution." Again, in more recent times when Udaipur city was besieged by Sindhia, "its protracted defence was in a great measure due to the Bhils who conveyed supplies to the besieged across the lake."

Character-
istics.

The principal failing of the tribe is an inordinate thirst for liquor, which is very much *en evidence* on all occasions such as births, betrothals, marriages, deaths, festivals and *pañchāyats*. Their quarrels begin and end in drunken bouts; no feud can be stanchd, no crime forgiven but at a general feast. The common and popular fine for every offence is more liquor to protract their riotous enjoyment which sometimes continues for days.

The women are said to have considerable influence in the society, and in olden days were noted for their humane treatment of such prisoners as their husbands and relatives brought in; they are generally very particular in their relations with the opposite sex after marriage, but not so usually before. The fine for the seduction of a virgin is about Rs. 60 which is given to her parents, and the man is compelled to marry the girl. Such cases are always adjudicated by a *pañchāyat*.

The Bhils are very superstitious, and wear charms and amulets on the right forearm to keep ghosts and spirits at a distance. They also religiously believe in witchcraft, and there are *bhōpas* or witch-finders in many of the large villages, whose duty it is to point out the woman

Supersti-
tions.

*About thirty years ago, a native student in an examination for a University degree described the tribe thus:—The Bhil is a very black man, but more hairy. He carries in his hand a long spear, with which he runs you when he meets you, and afterwards throws your body into the ditch. By this you may know the Bhil.

who has caused the injury. Before a woman is swung as a witch, she is compelled to undergo some sort of ordeal, the primitive judge's method of referring difficult cases to a higher court for decision. The ordeal by water is most common. Sometimes the woman is placed in one side of a bullock's pack-sack and three dry cakes of cow-dung in the other; the sack is then thrown into the water, and if the woman sink, she is no witch, while if she swim, she is. Here is a description of a water test taken not many years ago from the mouth of an expert *bhopa* who got into trouble for applying it to an old woman. "A bamboo is stuck up in the middle of any piece of water. The accused is taken to it, lays hold of it, and by it descends to the bottom. In the meantime one of the villagers shoots an arrow from his bow, and another runs to pick it up and bring it back to the place whence it was shot. If the woman is able to remain under water until this is done, she is declared innocent; but if she comes up to breathe before the arrow is returned into the bowman's hand, she is a true witch and must be swung as such." In the case from which this account is taken, the woman failed in the test and was accordingly swung to and fro, roped up to a tree, with a bandage of red pepper on her eyes. It is obvious, however, that this kind of ordeal, like almost all primitive modes of trial, is contrived so as to depend for its effect much upon the manner in which it is conducted whereby the operator's favour becomes worth gaining. A skilful archer will shoot just as far as he chooses, and the man who runs to recover the arrow can select his own pace.

Another form of trial is by sewing the suspected one in a sack which is let down into water about three feet deep. If the person inside the sack can get her head above water, she is a witch. An English officer once saved a woman from ducking to death by insisting that the witch-finder and the accusers generally should go through precisely the same ordeal which they had prescribed. This idea hit off the crowd's notion of fair play, and the trial was adjourned *sine die* by consent. Another ordeal is by heat as, for instance, the picking of a coin out of burning oil; but the question extraordinary is by swinging on a sacred tree or by flogging with switches of a particular wood. The swinging is done head downwards from a bough and continues till the victim confesses or dies; if she confesses, she is taken down and either killed with arrows or turned out of the village. In 1865 a woman suspected of bringing cholera into a village was deliberately beaten to death with rods of the castor-oil tree, which is said to be excellent for purging witchcraft. It is not unusual to knock out the front teeth of a notorious witch, the practice being seemingly connected with the belief that witches assume animal shapes.

Cases of witch-swinging are nowadays rare, but a bad one was reported from Bānswāra three years ago. A Bhil's son being ill, a *bhopa* was consulted as to the cause, and he accused two women, both Bhil widows. They were swung up and, though both protested innocence, were beaten on the buttocks, thighs and breasts with a burning stick, liquor was put in their mouths and red pepper in their eyes.

One of them died within a few hours, but the other, who had been less severely treated, was alive when cut down and eventually survived. The accuser and witch-finder were transported for life.

Omens are also believed in. For instance, a cat crossing a Bhil's path when starting on any particular business will send him home again at once; if the *devī* or black sparrow chirp on the left when going out and on the right at reaching the destination, sure success will attend the undertaking. Again, the owl hooting from the same directions and positions as the *devī* augurs good luck; and similarly, if the *malāre* or the *bharvī* (other kinds of sparrows) chirp on the right at starting and on the left at reaching the destination, the traveller is considered very fortunate. But the chirping or hooting, as the case may be, of these birds, if contrary to what is deemed auspicious, forebodes certain calamity.

The majority of the Bhils confine themselves to the wilder portions of the country, and live in *pāls* or collections of detached huts amongst the hills, each hut standing on a small knoll in the midst of its patch of cultivated land. The *pāls*, which consist sometimes of several hundred huts, cover an immense area and are generally divided into a number of *pārās* or *phalās* (hamlets). The various huts are at some distance from each other, and this mode of living, by preventing surprise, gives these wild people greater security. The jungle on the larger hills in the vicinity is allowed to grow so that, in case of attack, they with their families and cattle can fly to it for cover. Each homestead is complete in itself, consisting of a few huts for the accommodation of cattle or the storage of grain in addition to that used for dwelling purposes, all within a single enclosure. The Bhils make their own houses, the walls being either of mud and stones or bamboos or wattle and daub, while the roofs are now usually of clay tiles, though sometimes of straw and leaves, and in shape like a beehive. The interior is kept neat and clean, and the furniture consists of one or two bedsteads interwoven with bamboo bark, some utensils made generally of clay but rarely of metal, a millstone for grinding corn, and a bamboo cradle.

The apparel of the Bhil in old days was even more scanty than it is now; his long hair served as a *pagrī* to protect his head from sword-cuts, and to some extent concealed his nakedness, and his only garment appears to have been a pair of short drawers made of the bark of a tree. The petticoat of the female was of the same material, and worn short so as not to impede her progress through the jungle when cutting grass and bamboos, while the numerous metal ornaments on her arms and legs protected her from spear-grass, thorns and the bites of snakes. Nowadays the ordinary Bhil wears a dirty rag round his head and a loin-cloth of limited length; his hair is either partly plaited and fastened with a wooden comb, or is allowed to fall in unkempt masses over his shoulders. He is very fond of earrings, and the whole lobule of the ear is often bored along the edge and loaded with little rings, but the favourite ornament is a large ring which passes behind the ear from top to bottom. The richer men

Habitations.

Dress.

wear, besides *pagri* and *dhoti*, a short jacket (*angarkhā*), and carry a piece of cloth, which can be used as a *kamarband*, and, in the cold weather, a blanket; they are fond of jewellery and, prior to the recent famines, silver waist-belts are said to have been by no means rare among the headmen. Those who can afford it possess guns and swords, but the national weapons are bows and arrows. The bow is made entirely of bamboo except two links of gut to which is attached the string, likewise made out of split bamboo; the arrow is a reed tipped with an iron spike, and the quiver a piece of strong bamboo matting.

The women wear the usual skirt, bodice and sheet, the colour of which is, in the case of widows, always black; some of them deck themselves with the lac and glass bangles of the poorer Hindus, but their peculiar ornaments are of brass. Four rings of this metal are generally seen on each arm and leg, and the married women also wear a W-shaped anklet. In some parts, women of rank can be distinguished by the number of rings on their legs which often extend up to the knee. Children are kept without dress almost to the age of puberty.

Food. Tod writes that the Bhil's stomach "would not revolt at an offal-feeding jackal, a hideous guana or half-putrid kine," and this might be the case even at the present day if the Bhil were actually starving, but not under ordinary circumstances. The tribe is doubtless not very particular as to its food, but there are reported to be certain things which it will not touch, *e.g.* the flesh of the dog, the Bhil's constant companion in the chase; or of the monkey (universally worshipped in the form of Hanumān); or of the alligator, lizard, rat or snake. The ordinary food of the people is maize or *jowār*, or the inferior millets, and the products of the forest; they sometimes eat rice, and on festive occasions the flesh of the buffalo or goat. They are without exception fond of tobacco and, as already stated, much addicted to liquor, which is distilled from the flowers of the *mahuā* tree (*Bassia latifolia*) or from the bark of the *babul* (*Acacia arabica*) or from molasses.

Language. The Bhil languages are imperfectly known, but belong to the Aryan family, being intermediate between Hindi and Gujarati, though they have many peculiar words. Their songs are neither very intelligible nor melodious, whence the Mārwarī proverb:—*Kain Chāran ri chākri, kain arūn ri rākh, kain Bhil ro gaono, kain Sāthia ri sāk*h, which means: Service under a Chāran, the ashes of the arūn wood, the songs of the Bhils, and the evidence of a Sāthia (a low caste) are of little consequence.

Education. Education is practically non-existent, but there are a few schools in Udaipur and Dūngarpur at which Bhil children attend, and the recruits of the Mewār Bhil Corps are sent to the regimental school. The last census report does not give the number of literate Bhils, but tells us that only 340 Animists (307 males and 33 females) were able to read and write, and that one of them knew English. As more than ninety-one per cent. of the Animists were Bhils and the remainder consisted mostly of the wilder section of the Minās and the equally backward Gīāsias, it may be said that in 1901, among the Bhils, sixteen

in every 10,000 of the males and two in every 10,000 of the females were literate.

At the last census about 97½ per cent. of the tribe were returned as Animists and the rest as Hindus; the latter belonged to the village or cultivating classes, and were found only in Bikaner, Būndi, Jaipur, Jhālāwār, Kishangarh, Shāhpura and Tonk. For census purposes an Animist was one who was not locally acknowledged as either a Hindu, Musalmān, Jain, Pārsī, Christian, or Buddhist, but the process of hinduising has been so long in progress that the distinction between the tribal forms of faith and the lower developments of Hinduism is very faint. The religion of the wild or mountain Bhil may be said to be a mixture of Animism and Hinduism. The former term has already been defined (pages 37-38 *supra*) while the latter has been described as "Animism more or less transformed by philosophy" or as "magic tempered by metaphysics." Hinduism comprises two entirely different sets of ideas; at the one and lower end is Animism, which "seeks by means of magic to ward off or to forestall physical disasters, which looks no further than the world of sense and seeks to make that as tolerable as the conditions will permit," and at the other end is Pantheism, i.e. "the doctrine that all the countless deities and all the great forces and operations of nature, such as the wind, the rivers, the earthquakes and the pestilences, are merely direct manifestations of the all-pervading divine energy which shows itself in numberless forms and manners."

Religion.

Thus, while the Bhils have some dim notions of the existence of a divine being and believe to a certain extent in the transmigration of souls, especially of wicked souls, they are convinced that ghosts wander about and that the spirits of the dead haunt the places occupied by them in their lifetime and will do them harm unless propitiated. The usual symbols of worship are cairns erected on the tops of hills and platforms on which stand blocks of stone smeared with red paint. The cairns are piles of loose stones on which they place rude images of a horse, burn small lamps in fulfilment of vows, and usually hang pieces of cloth; the effigies of the horse have a hole through which the spirits of the deceased are supposed to enter, and travel up to paradise, and on arrival there the animal is made over to propitiate the local deity and swell his train of war-horses. Goats and male buffaloes are sometimes sacrificed as propitiatory offerings to Mātā, the flesh being eaten by the worshippers after that goddess is supposed to be satisfied. Their favourite deities in addition to Mātā, are Mahādeo and his consort Pārbati, Hanumān and Bhairon; in the Hilly Tracts of Mewār and in Dūngarpur many of them have great faith in the idol at the famous Jain shrine of Rakhabh Dev and call the god Kūlaji Bāpji from the colour of the image there. Another popular local deity in Udaipur is Khāgaldeo, probably a form of snake worship, while in parts of Jodhpur the Bhils show much respect to Pābu, (a hero who is said to have performed prodigies of valour and is represented in many temples as riding on a horse with a spear in his hand), and to the Kabirpanthi Sādhus.

Priesthood.

The Bhils, having no priests of their own, sometimes employ Brāhmans, but usually resort to the *gurus* of the Chamārs, Balais and Bhāmbis who assume the appellations or badges of Brāhmans and attend at nuptial and other ceremonies. They do not adopt *chelas* or disciples, but their office is hereditary and descends from the father to all the sons; they partake both of the food which is dressed and of the cup which flows freely. In Dūngarpur an order of priesthood is said to have been recently started: the priest is styled *Bhagat*, abstains from flesh and wine, and declines to take food from the hand of a Bhil unless he too be a *Bhagat*; his house can be recognised by the flag which is fixed to it.

The minstrels of the tribe are called *kamaris* or *dholis* and assume the garb of the Jogī ascetic. They play on their rude instrument, the guitar, and, accompanied by their wives, attend on the occasion of births, when they sing Bhil hymns to Sitla Mātā, the protectress of infants. The *bhopa* or witch-finder has already been mentioned; he appears to belong to the tribe, and his office is generally hereditary. Ordinarily, he is not much cared for, but when he becomes "possessed," the Bhils obey him and usually give him what he asks for.

Festivals.

The Holi, Dasahra and Dewāli festivals are all observed, the first especially being the occasion of much drunkenness and excess. It is kept up for ten days or more; dances take place, rude jests are made, and the women frequently, and in places always, stop travellers till they release themselves by paying a fine. At all festivals the men dance a ring-dance called *ghanna* or *gher*. The drummers stand or sit in the centre, and the dancers revolve in a circle with sticks in their hands which they strike alternately against those in front and behind; time is kept with the drum all through, and as the performers get more excited, the pace increases, they jump about wildly, their long hair falls down, and every now and then one of them disengages himself and indulges in a *pas seul* inside the circle.

Settlement of disputes.

All disputes and quarrels are settled by *panchāyats*, whose orders are absolute; the invariable punishment is fine. A man found guilty of treachery is indiscriminately plundered and ejected from the *pāl*, but can re-establish himself by paying the fine awarded by the *panchāyat* in his case. The fine for murder is usually about Rs. 200 (local currency), and until it is paid, a blood feud is carried on between the relatives of the victim and the murderer. Fights between one community or village and another are also indulged in to avenge an affront or to assert some right. Before active measures are taken, the patriarch of the village is consulted and if he decide for war, the *kilki* or Bhil assembly—a peculiar shrill cry made by patting the mouth with the hand—is sounded, or a drum is beaten, which gathers together all the inhabitants of the *pāl*, male and female, in an incredibly short space of time. Drinking is first indulged in and, when sufficiently excited, they sally forth with the women in front and, on arrival at the opponents' village, an encounter is soon brought about by means of a shower of stones and abusive language. When, however, the parties are actually opposed, the women draw on one side, and the fight

commences with bows and arrows ; the women give the wounded drink and assistance. After the battle the usual *pañchāyat* assembles, and the feud is generally closed by the payment of a fine, in which case the opposing parties make friends by drinking opium out of each other's hands.

Disputes between the Bhils of one State and those of another in Rājputāna or between Bhils of Rājputāna and those of adjoining portions of Bombay or Central India are decided by Border Courts—a form of tribunal described at page 67 *supra*. Sir Alfred Lyall in his *Asiatic Studies* gives an amusing account of a portion of the proceedings of an imaginary Border Court which is examining the headman of a village regarding a recent foray :—“A very black little man, with a wisp of cloth around his long ragged hair, stands forth, bow and quiver in hand, swears by the dog, and speaks out sturdily : ‘Here is the herd we lifted ; we render back all but three cows, of which two we roasted and ate on the spot after harrying the village, and the third we sold for a keg of liquor to wash down the flesh. As for the Brāhman we shot in the scuffle, we will pay the proper blood-money.’ A slight shudder runs through the high-caste Hindu officials who record this candid statement ; a sympathetic grin flits across the face of a huge Afghān, who has come wandering down for service or gang robbery into these jungles, where he is to the Bhils a shark among small pike ; etc. etc.”

A peculiar beat of the *dhul* or drum (of which there is generally one in every village) announces a birth or, when this is not done, the *gurū* or some other person carries the news to relations and neighbours who assemble at the hut of the parents and present gifts according to their means or wishes. Among some clans the *kamaria* or minstrel attends ; he first places a small figure of a horse at the threshold of the door, and then, taking up his position just outside, sings a hymn to Sitlā Mātā, the goddess of smallpox, who is much dreaded by all the wild tribes. Occasionally an arrow is placed near the babe's bed to ward off the evil influence of devils. On the fifth day a ceremony for propitiating the sun takes place and is attended by relations. Flour is scattered in the yard of the house, and the mother, dressed out in holiday attire, sits facing the east with an arrow in her hand ; she invokes the blessing of the sun on her child, and after the distribution of *rābri* (porridge) and liquor, the gathering disperses. The head of a male child is shaved when he is two or three months old, and the ceremony of naming takes place either as soon after birth as possible or when the baby begins to try and turn of its own accord. Brāhmans are sometimes called in, but the mass of the Bhils never think of his services, and the ceremony is usually performed by the paternal aunt or maternal uncle of the child. The name may be taken from the day of the week, on which the infant was born *e.g.* Dita or Ditya (Sunday), Homla or Homa (Monday), Mangala or Mangali (Tuesday) and so on ; or from the season of the year *e.g.* Vesāt (the rains), or from some shrub *e.g.* Thaura or Thauri, the beautiful red flowering shrub common in the Hilly Tracts. A child born in times of gladness may be called Moti (pearl) or Rūpa

Customs connected with births.

(silver) or, as a term of affection, *Kaura* or *Kauri* (darling). The distinctively Bhil custom of branding male children on the wrist and forearm (without which mark on arrival at Bhagwān's house after death, the Bhil will be punished or refused admittance) takes place at any time from birth till twelve years of age; some of the Bhils in Dūngarpur say that it makes the boy a good long-distance runner. On the first Holi festival after the birth, the maternal uncle brings a goat and some wine and clothes for the infant; the goat is killed and cooked, a morsel of meat and a sip of wine are given to the child, and the relations present share the rest of the repast. The parents also give a feast at this Holi and present clothes to their female relatives.

The law of marriage.

The tribe, though not absolutely so, is considered as one endogamous group, but those who live in the hills do not usually intermarry with those who reside in the plains, though this is not actually prohibited. On the other hand, the law of exogamy is strictly observed, *i.e.* a man must not marry within his own clan or *got*, or within two degrees of his maternal and paternal relations; nor is marriage permitted among persons believing in the same goddess, known as the *gotra devī*, but as a rule each clan or group has its own goddess.

Polygamy.

The marriage of two or more sisters with the same person is permissible, as is polygamy generally; indeed, the latter is not uncommon and is nearly always resorted to if the wife be barren, too ill to attend to housekeeping, or immoral.

Divorce.

Divorces are allowed but are rare. A man wishing to divorce his wife must, in the presence of some of his tribesmen, tear her *sārī* or head-covering breadthwise, loudly proclaiming his intentions; he must bind in the cloth so torn at least one rupee, and the garment is then returned to the woman who carries it about as the charter of her new liberties. If, however, the cloth be torn lengthwise, or the woman leave without a formal divorce, as described above, and take up with another man, the latter has to pay a fine to her husband. In some parts the custom is for the man to tear a piece off his own turban and hand it to his wife, instead of tearing the latter's *sārī*. The woman apparently cannot dissolve the bond of marriage in this same facile fashion, but it is reported from Jodhpur that she can leave her husband if the latter fail to maintain her, or is impotent, or is excommunicated or abjures Hinduism. Polyandry is prohibited.

Elovements.

Should an unbetrothed girl take a fancy to, and run off with, some young man, her father and brothers, as soon as they have found out where she has gone, attack and burn the seducer's house or, if unable to do that, burn any house in the village which may be handy. This is most probably resented and retaliated, and the quarrel may be prolonged, but sooner or later a *panchayat* will be appointed to settle the dispute and will award compensation (never exceeding Rs. 100) to the girl's father. A hole is dug in the ground and filled with water; the girl's father and the man she eloped with each drop a stone into it, and the incident is closed. Should, however, an unbetrothed girl refuse to elope when asked to do so, the man will generally shout out in the village that he has taken so-and-so's daughter's hand, and woo

betide him who dares to marry her. On such occasions a *pañchāyat* assembles, and the girl is generally handed over on payment of double the sum that would have been awarded had she originally consented to elope.

Betrothal, as a rule, takes place before the girl arrives at a marriageable age, but it is not at all unusual for girls of mature age to be espoused, and in such cases marriage follows as soon as practicable. The father of the girl can himself take no steps for his daughter's marriage; were he to do so, suspicion would be aroused that there was something wrong with her. The proposal for the girl's hand must come from the suitor, or his father, or other relative, and it is open to the girl's father to accept it or not. If he considers the match suitable, he discusses the matter further, and the *dāpā* or price of the girl is settled between the parties; the amount is said to vary between Rs. 30 and Rs. 50. In Jodhpur, however, the *dāpā* is the sum paid to the Darbār or the *jāgirdār* or the *pañch* or tribal council (as the case may be) for permission to celebrate the marriage. Everything having been arranged, the *sagāi* or betrothal ceremony follows, or rather used to follow, for it is not always observed nowadays. The custom in Mewār was to place the girl on a stool under which six pice were thrown; a rupee, a pice and a little rice were put in her hand and she threw them over her shoulder. In Bānswāra the boy's father made a cup of the leaves of the *dhāk* tree and, placing it on the top of an earthen pot of liquor, put inside it two annas in copper coin; the girl's brother or some other boy among her relations, took the money and turned the cup upside down. The betrothal was then complete and it only remained for the assembled company to drink the liquor. The *dāpā* or price money is usually paid between the betrothal and the date fixed for the marriage, half in cash and half in kind. If this is not done, the betrothal can be cancelled, as also when the prospective bridegroom contracts some incurable malady, but in the latter event the first refusal of the girl must be given to his younger brother, if any; and the same is the case if the young man die after betrothal but before marriage. If a boy wish to break off his engagement to a girl, he and one of his relations pluck a leaf or two off a *pīpal* tree and throw them into the water with a stone; this custom is, however, more or less obsolete, and on such occasions a scribe is now usually called in and a written agreement drawn up.

The price money having been paid, ceremonies and rejoicings begin several days ahead of the date fixed for the wedding. A doll of clay, called *dārdi*, pierced all round with needles is placed in the house of the bridegroom, but with what object is not clear; it is perhaps intended to represent the Bhil as the typical archer armed cap-a-pie with arrows. In some places a priest takes *pīṭ* (a mixture of turmeric, flour, etc.) from the bride's to the bridegroom's father, and the latter supplies the young couple with new clothes; the two families exchange gifts of flowers and *jāgri* (a coarse brown sugar), and there is much feasting, dancing and singing in both villages. On the day of the wedding, the bridegroom, having been well anointed with *pīṭ* and wearing

Betrothal
customs.

Marriage.

the peacock's feather in his turban, sets out for the bride's house accompanied by all his friends. At the borders of the village he is met by the bride's father who performs the ceremony of *tilak*, that is to say, marks the bridegroom's forehead with saffron, and makes the customary present of a rupee. On reaching the bride's house, the bridegroom has to strike the *toran*, or arch erected for the purpose, with his sword or stick, and the *artī* or auspicious lights are waved up and down before him by way of welcome. The actual marriage ceremony, at which sometimes a Brāhman and sometimes an elderly member of the bride's family officiates, consists in the young couple, the skirts of whose garments are tied together, sitting for some time with their faces turned to the east before a fire (*hom*) or a lamp fed with *ghī* (clarified butter), and then joining their right hands and walking round the fire four times. On the first three of these circuits (*pherās*) the bride takes precedence, while in the last the bridegroom leads. Subsequently the bride is often placed on the shoulder of each of her male relatives in turn and danced about till exhausted. In the evening there is a great feast, the fare consisting of bread and goat's or buffalo's flesh. Wine is freely used; in fact, the belief is that without it there cannot be a perfect ceremony, and its reckless use has many a time caused riots, and instead of merrymaking there has been fighting. The married couple are provided with a separate hut for the night, while their friends get drunk. On the following morning the bride's father gives his daughter a bullock or a cow or any worldly goods with which he may wish to endow her and, after presenting the bridegroom's father with a turban, gives him leave to depart. Sometimes the bridegroom stays for three or four days and wears the *kangnā* (a bunch of threads with a piece of turmeric fixed therein) on his right wrist.

Widow
remarriage.

Widow remarriage is common among the Bhils, the ceremony being called *nātra* or *karewa*. After the funeral of a married man, his widow, if young, is asked by his relatives if she wishes to remain in her late husband's house or be married again; and if, as is usually the case, she wishes to be married again, she replies that she will return to her father's house. Should the deceased have left a younger brother, he will probably step forward and assert that he will not allow her to go to any other man's house, and then, going up to her, will throw a cloth over her and claim her; he is, however, not bound to take on his brother's widow, but it is such a point of honour that even a boy will usually claim the right. Similarly, the lady is not bound to marry her late husband's younger brother, but as a matter of fact she is almost always agreeable; if, however, she decline the match and subsequently marry some one else, the younger brother will probably burn down the latter's house and generally make himself objectionable until the usual *panchāyat* intervenes and awards him some small sum as compensation for his disappointment.

Should the deceased have left no younger brother, his widow returns to her father's house as soon as the period of mourning is over, and stays there till she can find another husband. No formal cere-

mony is requisite for a *nātra*; the man takes a few clothes and trinkets to the widow, usually on a Saturday night, they join hands, and their relations and clansmen eat and drink together.

When a death occurs, a monotonous beating of the *dhol* or village drum or of a smaller instrument, made of mud with the ends covered with goatskin and called *nandla*, summons the neighbours, each of whom brings some grain in his hand. The *kamaria* or Jogī takes his post at the door of the deceased's house, the image of a horse and an earthen jar of water being placed beside him, and each visitor gives him the grain he has brought and, taking some of the water in his hand, sprinkles it over the image while invoking the name of the deceased.

Customs at death.

The Bhils almost invariably burn their dead—in Jodhpur generally face downwards—but infants are always buried. It is also the custom to bury the first victim to an epidemic of smallpox in order to propitiate Mātā and if, within a certain time, no one else dies of the disease, the body is disinterred and burnt. It is reported from Jodhpur that those who have become Kabirpanthī Sādhus are always buried in graves six feet deep.

The corpse is covered with white cloth, and a supply of food in the shape of flour, *ghī* and sugar is placed by its side for use on the journey to the next world. The cremation generally takes place near some river or stream, and a small copper coin is thrown on the ground as a sort of fee for the use of the place. The ashes are thrown into the river two or three days later, and a cairn is erected on the spot where the body was burnt, a pot of rice being also placed there: if, however, there be no river in the vicinity, the ashes are merely heaped together and the pot of rice is placed on the top. The bones recovered from the ashes are thrown into some sacred stream, such as the Mahi where it flows by the temple of Baneshwar in Dūngarpur, for, until this is done, the spirit of the deceased is supposed to remain on earth and haunt the surviving relations.

The Bhils erect stone tablets in memory of their male dead and, as a rule, the figure of the deceased is carved on the stone. He is often represented on horseback with lance, sword or shield, and sometimes on foot, but invariably wearing the best of long clothes, a style of dress he was quite unaccustomed to in the flesh; this appears to be a relic of an old custom according to which the figure of a Bhil who met his death at the hands of a horseman was shown as on horseback, while that of a man who was killed by a sepoy carrying a sword and shield would be in long clothes and with these weapons in his hands. Tablets erected to boys bear a representation of a large hooded snake and not a human figure.

The *kāta* or funeral feast is given by the deceased's heir about ten or twelve days after the cremation, the fare consisting of maize, rice, the usual liquor, and sometimes the flesh of buffalo or goat; in Jodhpur, however, meat and liquor are said to be strictly forbidden and, in the case of a child, the feast is held on the third day. While the repast is being prepared the near relations of the deceased shave one another.

On the morning of this day the ceremony of the *arad* begins and lasts a considerable time. The *bhopa* or witch-finder takes his seat on a wooden platform and places near him a big earthen pot with a brass dish over its mouth; a couple of Bhils beat the dish with drumsticks and sing funeral dirges, and the spirit of the deceased is supposed to enter the heart of the *bhopa* and through him to demand whatever it may want. Should the man have died a natural death, the spirit will call for milk, *ghī*, etc., and will repeat the words spoken just before death; whatever is demanded is at once supplied to the *bhopa* who smells the article given and puts it down by his side. If the death was a violent one, a gun or a bow and arrows will be called for, and the *bhopa* works himself up into a great state of excitement, going through the motions of firing, shouting the war-cry and the like. Subsequently the spirits of the deceased's ancestors are supposed to appear, and the same ceremonies are gone through with them.

In the evening it is the Jogi's turn; he receives a few seers of flour, on the top of which he places a brass image of a horse with an arrow and a small copper coin in front. Having tied a piece of string round the horse's neck, he calls out the names of the deceased's ancestors and signifies to the heir that now is the time for him to give alms to their memory; the appeal is generally responded to, and a cow is given to the Jogi who is directed to provide the deceased with food. The Jogi then cooks some rice and milk and pours it into a hole in the ground and, having added a ewerful of liquor and a copper coin, fills up the hole again. Other mystic rites follow and the ceremonies end with the usual hard drinking. On the following day the relatives of the deceased give a feast to the village, each member contributing something; the honour of providing a buffalo belongs to the deceased's son-in-law or, failing him, the brother-in-law or brother.

Inheritance.

A Bhil when dying can call his family about him and tell them how he wishes to dispose of his property; if he fail to do this, his wife and eldest son, provided they are on good terms, are joint heirs and support the other dependent members of the family, but if they are not on good terms, the widow inherits everything on the same conditions. In default of a wife or son, a brother succeeds and so on in the male line; the daughters and other female relatives inherit only such property as is specially willed to them.

[J. Tod, *Annals and antiquities of Rājasthān*, London, 1829-32; J. Malcolm, *Memoir of Central India*, London, 1832; J. Tod, *Travels in Western India*, London, 1839; *Castes of Mārwar*, Jodhpur, 1894; A. C. Lyall, *Asiatic Studies*, London, 1899; *Rājputāna Census Report*, Lucknow, 1901; and *Census of India* 1901, Vol. I, Part I, Calcutta, 1903.]

STATISTICAL TABLES.

TABLE No. 1.

The Mowār Residency.

State	Area in square miles.	POPULATION IN —			Normal <i>khāṭa</i> revenue in thousands of Imperial rupees.
		1881.	1891	1901	
Udaipur... ..	12,691	1,491,220	1,845,008	1,018,805	26,50
Dūngarpur ...	1,417	153,381	165,400	100,103	2,00
Bānewāra ..	1,916	152,015	211,611	165,350	1,75
Partabgarh ...	886	79,568	87,975	52,025	1,85
Total ...	16,970	1,879,214	2,310,024	1,336,283	32,10

NOTE.—The figures relating to population in 1881 and 1891 are unreliable as the Bhils were not regularly counted.

TABLE No. II.

List of Political Agents and Residents in Mewār.

I.—POLITICAL AGENTS.

Name.	Period.	REMARKS.
Captain J. Tod	1818-22	
Captain Waugh	1822-23	
Captain A. Speirs	1823	
Captain Cobbe	1823-26	
Captain J. Sutherland	1826	(Officiating).
Captain Cobbe	1826-31	The Agency was abolished in 1831, and Udaipur was under the political charge of the Superintendent of Ajmer for about five years. The Agency was, however, re-established in 1836 with headquarters at Nimach.
Lieut.-Col. A. Speirs	1836-38	
Lieut.-Col. Robinson	1838-50	
Lieut.-Col. G. Lawrence	1850-57	
Captain C. L. Showers	1857-60	(Officiating).
Major R. L. Taylor... ..	1860-62	(Ditto). Headquarters transferred to Udaipur about this time.
Lieut.-Col. W. F. Eden	1862-65	
Major J. P. Nixon	1865-67	
Lieut.-Col. A. R. E. Hutchinson	1868-69	(Officiating).
Major J. P. Nixon	1869-72	
Lieut.-Col. A. Hutchinson... ..	1872-74	(Officiating).
Major E. Bradford	1874	(Ditto).
Lieut.-Col. J. A. Wright	1874-75	(Ditto).
Colonel C. Herbert... ..	1875-76	
Lieut.-Col. E. C. Impey	1876-78	
Major T. Cadell	1878-79	
Lieut.-Col. C. K. M. Walter	1879-81	

II.—RESIDENTS.

Name.	Period.	REMARKS.
Dr. J. P. Stratton ...	1881-82	(Officiating). Designation changed from Agency to Residency.
Lieut.-Col. Euan Smith	1882	(Officiating).
Colonel C. K. M. Walter	1882-85	
Lieut.-Col. J. Biddulph ...	1885	(Officiating).
Mr. T. Chichele Plowden .	1885-86	(Ditto).
Mr. A. Wingate ...	1886	(Ditto).
Lieut.-Col. Euan Smith ...	1886	(Ditto).
Colonel C. K. M. Walter ..	1886-87	
Colonel S. B. Miles	1887-89	
Lieut.-Col. H. P. Peacock	1889	(Officiating).
Major E. A. Fraser...	1889-90	(Ditto).
Lieut.-Col. H. P. Peacock	1890	(Ditto).
Lieut.-Col. H. B. Abbott	1890	(Ditto)
Colonel S. B. Miles	1890-93	
Lieut.-Col. N. C. Martelli	1893	(Officiating).
Lieut.-Col. W. H. C. Wylie	1893-94	
Colonel W. F. Prideaux	1894	(Officiating).
Lieut.-Col. W. H. C. Wylie.	1894-96	
Lieut.-Col. J. H. Newill ..	1896-97	(Officiating).
Lieut.-Col. C. W. Ravenshaw	1897-99	(Ditto).
Lieut.-Col. C. E. Yate .	1899-1900	(Ditto).
Lieut.-Col. A. P. Thornton .	1900	
Major A. F. Pinhey ...	1900-02	
Mr. E. H. Blakesley ...	1902	(Officiating).
Major A. F. Pinhey ...	1902-06	
Capt. A. B. Drummond ...	1906	(Officiating).
Mr. C. H. A. Hill ...	1906 to date	

NOTE.—The names of those who held charge of the current duties for a short time only have been omitted.

TABLE No. III.

*Temperature—Udaipur City.**(Observatory 1,925 feet above sea-level.)*

YEAR.	JANUARY.		MAY.		JULY.		NOVEMBER.	
	Mean.	Daily range.	Mean.	Daily range.	Mean.	Daily range.	Mean.	Daily range.
1898	...	...	90.2°	24.5°	82.0°	13.7°	71.4°	31.9°
1899	59.7°	31.8°	89.1°	21.2°	81.6°	13.9°	76.5°	30.0°
1900	61.7°	25.0°	88.9°	22.3°	85.3°	16.2°	70.2°	30.8°
1901	60.0°	26.1°	81.5°	23.4°	83.5°	15.0°	70.0°	33.5°
1902	64.5°	31.0°	91.2°	22.4°	84.7°	16.1°	68.2°	32.1°
1903	61.6°	28.8°	90.0°	25.7°	85.2°	16.6°	65.4°	34.8°
1904	61.9°	29.5°	91.3°	23.8°	79.7°	12.5°	70.1°	31.0°
1905	60.6°	27.4°	94.4°	25.9°	81.3°	12.7°	72.0°	31.4°
Average for the eight years.	61.4°	28.5°	89.6°	23.6°	82.9°	14.6°	70.5°	31.9°
1906	59.4°	32.0°	90.9°	24.7°	81.1°	11.5°	70.2°	33.6°
1907	63.6°	28.9°	87.7°	25.5°	86.0°	17.7°		
1908	...							
1909	...							
1910	...							
1911	...							

The observatory was established in February 1898.

TABLE No. IV.

Rainfall—Udaipur City.

(in inches).

Year.	June.	July.	August.	September.	Remaining eight months.	Total for the year.
Average of twenty-six years ending 1905.	3.58	6.98	7.00	5.01	1.70	24.27
1896 ...	4.40	10.15	13.29	0.25	1.17	29.56
1897 ...	0.89	7.88	9.25	5.96	0.08	21.06
1898 ...	1.58	5.51	2.30	10.02	1.42	20.86
1899 ...	5.79	1.02	0.92	0.24	1.95	9.92
1900 ...	...	5.99	18.41	11.60	1.52	37.52
1901 ...	0.96	5.32	7.65	2.46	0.92	17.31
1902 ...	0.98	3.40	3.87	12.43	2.14	22.82
1903 ...	0.33	11.25	8.36	5.34	1.12	26.40
1904 ...	3.40	5.94	5.62	0.87	3.22	19.05
1905 ..	1.63	10.59	0.51	4.47	0.23	17.43
1906 ...	2.31	12.72	5.16	4.86	0.87	25.92
1907 ...	0.21	7.91	6.83			
1908 ...						
1909 ...						
1910 ...						
1911 ...						

TABLE No. IV A

Rainfall—Kherwāra cantonment.

(in inches).

Year.	June.	July.	August.	September.	Remain- ing eight months.	Total for the year.
Average of twenty-six years ending 1905.	4.41	8.84	7.30	4.30	1.70	26.55
1896	7.22	12.52	8.55	0.04	0.45	28.78
1897	0.77	9.56	9.24	3.00	...	22.57
1898	2.40	7.22	2.30	6.19	0.88	18.99
1899	3.82	1.49	0.03	0.21	1.02	6.57
1900	0.73	5.55	10.74	4.34	0.79	22.15
1901	0.71	4.95	5.30	0.25	0.93	12.14
1902	0.37	6.36	6.59	8.68	2.44	24.44
1903 ... ..	...	16.79	8.25	6.98	0.19	32.21
1904	1.62	4.42	3.98	1.48	4.42	15.92
1905	0.76	13.24	0.12	3.79	3.04	20.95
1906	3.35	14.87	8.72	4.28	1.27	32.49
1907	1.25	10.74	6.73			
1908						
1909						
1910						
1911						

TABLE No. IV B.

Rainfall—Kotra cantonment.

(in inches).

Year.	June	July.	August.	September.	Remain- ing eight months.	Total for the year.
Average of twenty-six years ending 1905.	3.37	11.48	9.05	5.68	1.91	31.49
1896	9.48	9.62	9.71	0.66	0.86	30.33
1897	0.57	12.12	16.09	8.18	0.91	38.17
1898	1.40	9.99	1.55	7.08	1.63	21.65
1899	5.25	0.37	0.10	1.30	0.30	7.32
1900 ... ..	...	6.59	21.59	11.12	0.82	40.42
1901	0.17	4.18	6.91	0.37	0.55	12.78
1902	0.72	7.16	5.88	8.48	1.05	23.29
1903	1.07	18.01	7.94	3.44	0.25	30.71
1904	1.70	6.12	4.07	0.55	3.86	16.30
1905	0.79	11.56	0.54	8.03	1.53	22.45
1906	3.78	8.63	11.08	10.38	1.52	35.39
1907	1.71	1.92	17.02			
1908						
1909 ... ..				...
1910						
1911						

TABLE No. V.

List of chiefs of Mewār.

No.	Name.	Date, remarks, etc.
1	Gohāditya or Gohil ...	He is said to have come from Kāthiāwār in the sixth century and settled in Idar and south-western Mewār; the Gahlot clan is named after him.
2	Bhogāditya or Bhoj.	
3	Mahendrāji I.	
4	Nāgaditya.	
5	Silāditya ...	Mentioned in an inscription dated 646.
6	Aparājit ...	Ditto. ....661. [<i>E. I.</i> IV, 29].
7	Mahendrāji II.	One of these two was the Bāpā Rāwal who is said to have taken Chitor from Mān Singh, Maurya, in 734, and to have died in 753.
8	Kālboha.	
9	Khumān I.	
10	Mattat or Govind.	
11	Bhartarī Bhat I.	
12	Singh or Agha Singh.	
13	Khumān II.	
14	Mahāyak.	
15	Khumān III.	
16	Bhartarī Bhat II.	
17	Allat or Alu ...	Mentioned in an inscription dated 953 [<i>E. I.</i> 67].
18	Naravāhan ...	Mentioned in an inscription dated 972 [<i>E. I.</i> 69].
19	Salivāhan, or Visva-nāth.	

List of chiefs of Mewār (continued).

No.	Name.	Date, remarks, etc.
20	Saktikumār.	Was alive in 977.
21	Amba Prasād.	
22	Suchivarman.	
23	Naravarman.	
24	Kīrtivarman.	
25	Jogrāj.	
26	Vairata.	
27	Hanspāl.	
28	Bairi Singh.	
29	Bijai Singh	... Married Syamaladevi, daughter of Udayāditya of Mālwa, by whom he had a daughter, Alhanadevi, married to Gayakarna, Kalachuri of Chedi. [<i>I. A. XVIII</i> , 209 ff. <i>E. I. II</i> , 303-4]. A copperplate grant mentions Bijai Singh in 1107; his daughter was alive in 1155.
30	Ari Singh I.	
31	Chond Singh, or Chonda.	
32	Vikram Singh, or Pūnj.	
33	Karan Singh I, or Ran Singh.	After him the family divided off into two branches; the one with the title of Rāwal ruled at Chitor, and the other with the title of Rānā ruled at Sesoda, (whence the clan is called Sesodia).
34	Khem Singh, or Kshem Singh.	He was Rāwal; the contemporary Rānā was Rāhup.
35	Sāmant Singh	... He was Rāwal; the contemporary Rānā was Narpāt.
36	Kumār Singh	... He was Rāwal; the contemporary Rānā was Dinkaran.
37	Mathan Singh	... He was Rāwal; the contemporary Rānā was Jaskaran.

List of chiefs of Mewār (continued).

No.	Name.	Date, remarks, etc.
38	Padam Singh ...	He was Rāwal; contemporary Rānā was Nāgpāl.
39	Jet Singh ...	Mentioned in inscriptions dated 1213, 1222, 1227 and 1252; contemporary Rānā Puranpāl.
40	Tej Singh ...	Mentioned in inscriptions dated 1260, 1265 and 1267; for the last see <i>J.B.A.</i> lv, pt. 1, 17. The contemporary Rānā was Prithwī Pāl.
41	Samar Singh ...	Mentioned in several inscriptions dated between 1274 and 1285—see <i>I.A.</i> xvi, 345 and xxii, 80; <i>J. B. A.</i> lv, pt. 1, 18; and <i>B. I.</i> 84. The contemporary Rānās were Bhuvān Singh, Bhīm Singh and Jai Singh.
42	Ratan Singh I ...	The last Rāwal of Chitor; he was the husband of Padmanī and was taken prisoner by Alā-ud-dīn when he captured the fort in 1303. The surviving members of his family escaped to Dūngarpur where they set up a separate principality which exists to the present day.
43	Lakshman Singh ...	Not strictly a ruler of Chitor. He belonged to the Rānā branch and was the successor of Jai Singh. When Chitor was besieged by Alā-ud-dīn, he went to the help of his relative, Rāwal Ratan Singh, and was killed there, along with seven of his sons, in 1303.
44	Ajai Singh ...	The only surviving son of Lakshman Singh; he escaped to Keļwāra in the Arāvallis and ruled there.
45	Hamīr Singh I ...	Married the daughter of Māldeo, the Chauhān chief of Jālor, whom Muhammad Tughlak had appointed as governor of Chitor, and by this means recovered that fortress; he died in 1364.
46	Khet Singh ...	Ruled 1364-82.

List of chiefs of Mewār (continued).

No.	Name.	Date, remarks, etc.
47	Laksh Singh or Lākhā.	Ruled 1382-97.
48	Mokal	Supplanted his brother Chonda and ruled 1397-1433.
49	Kūmbha	Ruled 1433-68; erected the Jai Stambh at Chitor to commemorate his victories over the kings of Mālwa and Gujarāt; was murdered by his son Udā.
50	Udā or Udai Karan ...	The parricide—ruled 1468-73—expelled by his brother, Rai Mal.
51	Rai Mal	Ruled 1473-1508.
52	Sangrām Singh I or Sanga.	Ditto 1508-27; the most formidable opponent of Bābar; was defeated at the battle of Khānua and died soon after.
53	Ratan Singh II ...	Ruled 1527-31.
54	Vikramāditya ...	Ditto 1531-35. Chitor sacked by Bahādur Shāh of Gujarāt in 1534.
55	Banbīr	An illegitimate nephew of No. 52; murdered Vikramāditya and usurped the <i>gaddi</i> , but was only permitted to occupy it for two years.
56	Udai Singh	Ruled 1537-72; founded Udaipur city in 1559. Chitor sacked by Akbar in 1567.
57	Pratāp Singh I ...	Ruled 1572-97.
58	Amar Singh I ...	Ruled 1597-1620; tendered his submission to Jahāngīr on certain conditions in 1614.
59	Karan Singh II ...	Ruled 1620-28.
60	Jagat Singh I ...	Ditto 1628-52.
61	Rāj Singh I ...	Ditto 1652-80.
62	Jai Singh II ...	Ditto 1680-98.
63	Amar Singh II ...	Ditto 1698-1710.

List of chiefs of Mewār (concluded).

No.	Name.	Date, remarks, etc.
64	Sangrām Singh II ...	Ruled 1710-34.
65	Jagat Singh II ...	Ditto 1734-51.
66	Pratāp Singh II ...	Ditto 1751-54.
67	Rāj Singh II ...	Ditto 1754-61.
68	Ari Singh II ...	Ditto 1761-73.
69	Hamīr Singh II ...	Ditto 1773-78.
70	Bhīm Singh ...	Ditto 1778-1828; concluded treaty with the British Government in 1818.
71	Jawān Singh ...	Ruled 1828-38.
72	Sardār Singh ...	Ditto 1838-42.
73	Sarūp Singh ...	Ditto 1842-61.
74	Shambhu Singh ...	Ditto 1861-74.
75	Sajjan Singh ...	Ditto 1874-84.
76	Fateh Singh ...	The present Mahārānā.

Explanation of abbreviations:

B. I.—Bhaunagar Inscriptions, i.e. a collection of Prākṛit and Sanskrit inscriptions published by the Bhaunagar archæological department.

E. I.—*Epigraphica Indica*.

I. A.—*Indian Antiquary*.

J. B. A.—*Journal of the Bengal Asiatic Society*.

TABLE No. VI.

Population, Udaipur State, 1881, 1891 and 1901.

Details.	1881.	1891.	1901.	REMARKS.
Number of towns ...	7	13	14	In 1881 and 1891 the Bhils were not regularly counted. The figures for these years opposite total population and number of males, females and Animists include the estimated number of Bhils. For this reason the percentages at the foot of the table are of little value.
Number of villages ...	5,715	5,812	6,030	
Total population ...	1,494,220	1,845,008	1,018,805	
Number of males ...	798,223	961,791	532,016	
Number of females ...	695,997	883,217	486,759	
Number of Hindus ...	1,321,521	1,314,814	779,676	Again, the decrease in the number of Hindus in 1891 and the great increase in that of Animists are due to the enumerated Bhils having returned themselves as Hindus in 1881 and as Animists in 1891.
Number of Animists ..	51,076	377,970	134,114	
Number of Musalmāns ...	43,322	59,168	40,072	
Number of Christians ...	130	137	243	
(a) European and Eurasian ...	...	62	59
(b) Native	75	184	
Urban population ...	78,186	131,302	111,779	
Population per square mile	118	145	80	

Percentage of variation in population—

(i) between 1881 and 1891	...	...	...	+23·5
(ii) between 1881 and 1901	...	...	...	-31·8
(iii) between 1891 and 1901	...	...	...	-44·8

TABLE No. VII.

Population, Udaipur State, 1901.

Divisional unit.	NUMBER OF		POPULATION.		Percentage variation in population between 1891 and 1901.	REMARKS.
	Towns.	Villages.	Total.	Urban.		
1	2	3	4	5	6	7
<i>Zilas.</i>						
1. Bhilwāra ...	2	205	66,565	14,841	- 31	The Bhils were not regularly counted in 1891; consequently the figures in column 6 are of little value.
2. Chhoti Sādrī ...	1	209	31,662	5,050	- 34	
3. Chitor ...	1	440	66,004	7,593	- 51	
4. Devasthān ...	...	102	23,622	...	- 43	
5. Girwā ...	1	489	124,267	45,976	- 32	
6. Jahāzpur ...	1	306	42,150	3,399	- 51	
7. Kapāsan ...	...	142	28,371	...	- 46	
8. Magrā ...	...	328	48,460	...	- 48	
9. Māndalgarh ...	...	258	33,619	...	- 60	
10. Rāsmi ...	...	100	26,897	...	- 42	
11. Sahran ...	...	274	53,850	...	- 46	
<i>Parganas.</i>						
1. Bāgor ...	...	27	7,482	...	- 40	
2. Hurra ...	...	166	35,799	...	- 33	
3. Khamnor ...	...	55	20,810	...	- 39	
4. Kūmbhalgarh ...	...	165	28,003	...	- 46	
5. Rājnagar ...	...	123	22,064	...	- 44	
6. Saira ...	...	58	12,989	...	- 45	
<i>Bhāmūts.</i>						
1. Kherwāra ...	1	119	19,847	2,289	- 63	
2. Kotra ...	1	242	17,641	903	- 18	
<i>Jāgīr or muāfi estates.</i>						
28 in number, see Rājputāna Census Report, Part III.	6	2,222	308,703	31,725	- 48	
State total ...	14	6,030	1,018,805	111,779	- 44.8	

TABLE No. VIII.

The average monthly wages (in rupees) of skilled and unskilled labour in the Udaipur State.

YEARS.	Able-bodied agricultural labourer.	Syee or horse-keeper.	Common mason, carpenter, or blacksmith.
1	2	3	4
1873 ...	4	5	15
1881 ...	5	6	15
1891 ...	4 to 6	5 to 6	25 to 35
1901 ...	4 to 6	5.5 to 7	22 to 25
1905 ...	4 to 6	5.5 to 7	22 to 25
1906 ...	4 to 6	6 to 7	22 to 35
1907 ...			
1908 ...			
1909 ...			
1910 ...			

This table has been compiled from the Volume of *Prices and Wages in India* (Twenty-third issue). It is believed that the wages are in the local currency, the rupee of which may be said to be worth from 12 to 13 Imperial annas.

TABLE No. IX.

Prices in seers (80 tolas) per rupee in the Udaipur State.

YEARS.	Wheat.	Barley.	Jowār.	Maize.	Salt.
1	2	3	4	5	6
Average 1873-1880	13	18·7	...	17·2	19·1
„ 1881-1890	14·8	20·5	...	20·1	10·3
„ 1891-1900	12·3	20·3	20·7	21·8	9·9
1901	10·6	14·3	15·2	15	10·2
1902	11·8	15·2	16·2	16·3	10·4
1903	12	21·2	29·6	31·2	11·8
1904	13·8	26·6	29·7	30·7	12·3
1905	11·5	15·9	16·8	16·3	13·8
1906	10·5	13	14·7	13·7	14·6
1907					
1908					
1909					
1910					

This table has been compiled from the Volume of *Prices and Wages in India*. In working out the average prices for the decade ending 1900, the years of acute famine (1899-1900) have been omitted.

TABLE No. X.

The Udaipur-Chitor Railway.

DETAILS.	1896.	1900.	1901.	1905.	1906.
Capital outlay (in rupees)	13,47,399	19,80,010	20,61,858	20,67,464	20,75,567
Gross working expenses (in rupees)	81,469	1,32,224	1,28,062	1,04,375	1,12,345
Net revenue (in rupees)...	53,751	1,85,704	94,113	1,03,551	1,35,467
Percentage of net revenue on capital	3.39	9.37	4.56	5.01	6.53
Number of passengers carried	201,348	169,309	180,117	256,424	275,432
Tons of goods carried ...	23,808	54,728	28,301	16,083	27,083
Number of live stock carried	Nil	1,909	154	65	23

TABLE No. XI.

List of roads in the Udaipur State (1906).

NAME OF ROAD.	LENGTH IN MILES.		REMARKS.
	Metalled.	Unmetalled.	
Udaipur-Chitor	70	...	Not repaired since 1895 and will soon have to be classed as unmetalled.
Portion of Nasirābād-Nimach	...	82	Superseded by railway, and now maintained by Government as a fair-weather road only.
Udaipur-Kherwāra ... ..	...	50	
Kherwāra-Kotra ... ..	...	48	
Portion of Kotra-Rohera ...	...	22	
Udaipur-Nāthdwāra	13	17	
Nāthdwāra-Desuri Pass ...	...	38	
Deoli-Tikar	6	...	
Udaipur-Kamlod-Bagdāra ...	10	...	
Udaipur-Sajjangarh	4	...	
Udaipur-Khās Odi	2	...	
Udaipur city and suburbs ...	29	...	
Udaipur-Bedla	2	...	
Chitor station to town	2	...	
Chitor fort	4	...	
TOTAL	142	257	

TABLE No. XII.

*List of Imperial post and telegraph offices in the
Udaipur State in 1906.*

OFFICE.	Class.	REMARKS.
Udaipur	Head office.	Also telegraph office.
Bhilwāra	Sub-office.	ditto
Chitor railway station ...	ditto	ditto
Kherwāra	ditto	
Nāthdwāra	ditto	Also telegraph office.
Udaipur city	ditto	
Badnor	Branch office.	
Banera	ditto	
Bari Sādri	ditto	
Bānsi	ditto	
Begūn	ditto	
Bhadaura	ditto	
Blūndar	ditto	
Chhoti Sādri	ditto	
Chitor	ditto	
Delwāra	ditto	
Deogarh	ditto	
Gangrār	ditto	
Ghasūnda	ditto	
Hamirgarh	ditto	
Hurra	ditto	
Jahāzpur	ditto	
Kānkroli	ditto	
Kapāsan	ditto	
Khemli	ditto	
Kotra	ditto	
Lāmbia	ditto	
Māndal	ditto	
Māndalgarh	ditto	
Maoli	ditto	
Pārsoli	ditto	
Rakhabh Dev	ditto	
Salūmbar	ditto	
Sanwār	ditto	
Sarūra	ditto	
Udaipur railway station ...	ditto	

TABLE No. XIII.

Udaipur Central Jail.

Particulars.	1891.	1901.	1905.	1906.
Average daily jail population :				
(a) male	495	466	422	469
(b) female	25	15	29	34
Total	520	481	451	503
Maximum population on any one day	588	639	505	543
Daily average number of sick	14.5	8.9	1.6	0.33
Number of deaths	12	49	9	16
Rate of mortality per 1,000	23.1	101.8	19.9	31.8
Expenditure on jail maintenance	Rs. 35,400	Rs. 23,900	Rs. 25,262	...
Cost per prisoner	Rs. 68	Rs. 50	Rs. 54	...
Profits on jail manufactures	Rs. 1,700	Rs. 1,977	Rs. 1,744	...



TABLE No. XIV.

Schools in the Udaipur State, 1905-1906.

Class of institution.	Number of institutions.	NUMBER ON ROLLS.		DAILY AVERAGE ATTENDANCE.		Expenditure.
		Boys.	Girls.	Boys.	Girls.	
PUBLIC.						
Secondary schools—						
(a) High ...	1	389	...	247	...	Rs. 9,500
(b) Middle ...	1	47	...	36	...	Rs. 900
Primary schools—						
(a) Upper ...	10	723	114	527	71	Rs. 3,200
(b) Lower ...	30	1,567	...	1,192	...	Rs. 11,000
Total of public institutions ...	42	2,726	114	2,002	71	Rs. 24,600
PRIVATE.						
United Free Church Mission schools ...	7	212	140	148	116	Rs. 2,300
Church Missionary Society schools ...	3	62	...	35	...	Rs. 350
Mewār Bhil Corps schools ...	2	Not known	...	96	...	Not known
GRAND TOTAL ...	54 schools.	3,000	254	2,281	187	Rs. 27,250.

NOTE.—There are also numerous private schools of the indigenous type, such as *maktabs* and *pāthshalas*, but no details are available.

TABLE No. XV.

List of schools in the Udaipur State, 1906.

Locality.	Class.	Management.	Average attendance.
Agūncha ...	Lower primary ...	Darbār ...	31
Ahār ...	ditto ...	U. F. C. Mission	37
ditto ...	ditto (girls)	ditto ...	8
Akola ...	Lower primary ...	Darbār ...	34
Arnī ...	ditto ...	ditto ...	19
Bhīlwāra ...	ditto (girls)	U. F. C. Mission	15
ditto ...	Secondary middle	Darbār ...	93
Bigod ...	Lower primary ...	ditto ...	34
Chhotī Sādri ...	Upper ditto ...	ditto ...	95
Chitor ...	ditto ...	ditto ...	115
Dindoli ...	Lower primary ...	ditto ...	23
Etonda ...	ditto ...	ditto ...	17
Galūnd ...	ditto ...	ditto ...	42
Hurra ...	ditto ...	ditto ...	53
Jahāzpur ...	Upper primary ...	ditto ...	68
Jāśma ...	Lower ditto ...	ditto ...	31
Jāwar ...	ditto ...	ditto ...	20
Jharol ...	ditto ...	ditto ...	15
Kāgdar ...	ditto ...	C. M. Society ...	6
Kalbai ...	ditto ...	ditto ...	14
Kānera ...	ditto ...	Darbār ...	20

List of schools in the Udaipur State, 1906—(continued).

Locality.	Class.	Management.	Average attendance.
Kapāsan ...	Upper primary ...	Darbār	97
Kesūnda ...	Lower ditto ...	ditto	14
Kheroda ...	ditto ...	ditto	33
Kherwāra ...	ditto ...	C. M. Society ...	15
ditto ...	Upper primary ...	Mewār Bhil Corps	83
Kotra ...	Lower ditto ...	ditto	13
Kuraj ...	Upper ditto ...	Darbār	33
Meholi ...	Lower ditto ...	ditto	35
Māndal ...	Upper ditto ...	ditto	72
Māndalgadh ...	ditto ...	ditto	72
Maoli ...	Lower ditto (girls)	U. F. C. Mission...	23
Nāgaoli ...	Lower primary ...	Darbār	13
Nandrai ...	ditto ...	ditto	16
Pandair ...	ditto ...	ditto	23
Paroli ...	ditto ...	ditto	20
Potlān ...	ditto ...	ditto	42
Pur ...	Upper primary ...	ditto	41
Raipur ...	ditto ...	ditto	49
Rājnagar ...	Lower primary ...	ditto	34
Ratnabab Dev...	ditto ...	ditto	50
Rāvni ...	ditto ...	ditto	36
Relnagrā ...	ditto ...	ditto	26
Sahran ...	ditto ...	ditto	17

List of schools in the Udaipur State, 1906—(concluded).

Locality.	Class.	Management.	Average attendance.
Singhpur ...	Lower primary ...	Darbār ...	21
Udaipur city ...	High school ...	ditto ...	267
ditto ...	Primary (three) ...	ditto ...	294
ditto ...	ditto (girls) ...	ditto ...	71
ditto ...	ditto ...	U. F. C. Mission...	70
ditto ...	ditto (boys) ...	ditto ...	98
ditto ...	ditto (Bhil boys)	ditto ...	13
Untāla ...	Lower primary ..	Darbār ...	41

A total of 54 schools (forty-two maintained by the Darbār, seven by the United Free Church of Scotland Mission, three by the Church Missionary Society, and two by the Mewār Bhil Corps). Further, forty-nine schools for boys, including one high, one anglo-vernacular middle, and one anglo-vernacular primary; and five primary schools for girls. Daily average attendance 2,522, namely 2,335 boys and 187 girls.

TABLE No. XVI,

Hospitals etc. in the Udaipur State.

PARTICULARS.	1881.	1891.	1901.	1905.
1	2	3	4	5
Number of hospitals and dispensaries ...	7	18	20	20
Number of patients treated ...	(a) 12,929	(c) 138,476	200,049	148,579
Daily average number of:—				
(a) In-patients ...	(a) 49	(b) 106	205	115
(b) Out-patients ...	(a) 118	(c) 808	1,073	876
Number of operations performed ..	(a) 904	(c) 6,946	7,715	6,603
Expenditure by the Dar-bār ...	Rs. 4,536	Rs. 23,670	Rs. 24,548	Rs. 26,286

(a) Excluding figures for the two regimental hospitals and the Mission hospital, which are not available.

(b) Excluding figures for Kherwāra regimental hospital, Kotra civil hospital, Residency hospital and Mission hospital.

(c) Excluding figures for Kherwāra regimental hospital, Kotra civil hospital and Residency hospital.

TABLE No. XVII.

Hospitals and dispensaries in the Udaipur State, 1905.

Hospital or dispensary.	Maintained by	Accommodation for in-patients.	Number of cases treated.	DAILY AVERAGE NUMBER OF		Number of opera- tions performed.
				In- patients.	Out- patients.	
Bhilwāra hospital ...	Darbār ...	20	6,307	7	52	517
Chitor ditto ...	ditto ...	12	10,140	9	92	704
Chhoti Sādri dispensary	ditto ...	...	9,443	2	42	680
Jahāzpur hospital ...	ditto ...	10	5,104	2	39	178
Kapāsan ditto ...	ditto ...	5	3,220	1	24	116
Kherwāra :—						
(a) Regimental hospital	Government...	28	412	21	...	...
(b) Civil ditto	Partly Govt., partly private subscriptions.	10	6,884	4	42	151
Kotra :—						
(a) Civil hospital ...	ditto ...	8	1,330	2	11	75
(b) Detachment hospital	Government...	7	77	4	...	...
Māndalgarh dispensary	Darbār ...	...	2,556	2	35	160
Nāthdwāra ditto ...	Mahārāj Gosain	...	8,596	...	71	589
Rāsmi ditto ...	Darbār ...	...	4,431	4	42	225
Sahran ditto ...	ditto ...	...	4,290	3	41	194
Sarāra hospital ...	ditto ...	10	3,763	4	29	219
Udaipur city :—						
(a) Jail hospital ...	ditto ...	12	1,744	1	5	34
(b) Lansdowne hospital	ditto ...	60	27,750	28	149	1,361
(c) Railway dispensary	ditto ...	...	2,507	...	14	99
(d) Residency hospital	Government.	4	1,618	1	13	100
(e) Shepherd Mission hospital.	Mission ...	64	46,392	14	153	1,143
(f) Walter female hos- pital.	Darbār ...	24	2,015	6	22	58
Total ...	.....	274	148,579	115	876	6,603

TABLE No. XVIII.

Vaccination in the Udaipur State.

Particulars.	1881.	1890-91.	1900-01.	1905-06.	1906-07.
Number of vaccinators employed	3	20	19	19	19
Number of vaccinations performed	3,465	13,872	11,310	19,428	20,046
Number of successful vaccinations	3,163	13,663	11,285	19,364	19,969
Ratio of persons successfully vaccinated per 1,000 of population	2.12	7.40	11.7	19	19.6
Total expenditure on vaccination	Rs. 362	Rs. 2,086	Rs. 2,002	Rs. 2,014	Rs. 2,047
Cost per successful case (in pice)	22	29	34	20	19½

TABLE No. XIX.

List of nobles of the first rank in Udaipur.

Rank.	Name of estate.	HOLDER'S		APPROXIMATE ANNUAL		REMARKS
		Title.	Clan.	Income of estate.	Tribute to Darbār.	
				Rs.	Rs.	
1	Bari Sādri ...	Rāj ...	Jhālā ...	48,000	820	
2	Bedla ...	Rao ...	Chauhān	64,000	4,100	
3	Kothāria ...	Rāwat ...	ditto	32,000	1,200	
4	Salūmbar ...	ditto ...	Sesodia ...	80,000	Nil.	
5	Bijolia ...	Rao ...	Ponwār ...	57,000	2,860	
6	Deogarh ...	Rāwat ...	Sesodia ...	1,20,000	5,700	Equal in rank. When one attends at court, the other stays away.
7	Begūn ...	ditto ...	ditto ...	48,000	5,200	
8	Delwāra ...	Rāj Rānā	Jhālā ...	72,000	4,900	
9	Amet ...	Rāwat ...	Sesodia ...	28,000	2,700	
10	Meja ...	ditto ...	ditto ...	25,000	2,500	
11	Gogūnda ...	Rāj ...	Jhālā ...	24,000	2,040	
12	Kānor ...	Rāwat ...	Sesodia ...	32,000	2,500	
13	Bhīndar ...	Mahārāj...	ditto ...	48,000	3,800	
14	Badnor ...	Thākur ...	Rāthor ...	70,000	3,300	
15	Bānsi ...	Rāwat ...	Sesodia ...	24,000	160	As above.
16	Bhainsrorgarh	ditto ...	ditto ...	80,000	6,000	
17	Pārsoli ...	Rao ...	Chauhān	20,000	740	As above.
18	Kurābar ...	Rāwat ...	Sesodia ...	40,000	Nil.	

